

Library of the Theological Seminary,
PRINCETON, N. J.

Division.....*I*.....

Section*7*.....

Shelf.....

Number.....

THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

SEPTEMBER, 1825.

ON INTERCOURSE WITH ENGLISH
JEWS.

To the Editors of the Jewish Expositor.
July 9th, 1825.

Gentlemen,

It has been the opinion of many persons, who are cordially attached to the Society with which your interesting publication is connected, that one of the most important parts of its operations, should consist in intercourse with the Jews of our own country. I have no doubt that there would be found, on investigation, to be more of this going forward in various quarters, than the public generally are aware of. Hoping, however, that amongst other circumstances of this nature, the following narrative may not be uninteresting to some of your readers, I send it for your disposal, to use it or not, as you may deem most advantageous.—I remain, &c.

J. K. C.

Having, during the last month, been paying a short visit to an esteemed friend, who is rector of a small parish in the immediate neighbourhood of the town of R—, in the county of H—, I called, in company with his son, on a family

of Jews, who reside in the last named place; and having done so by appointment, found the head of the family, together with his son, a youth about seventeen, waiting our arrival. He had consented to converse with us to any extent, upon such subjects as we should think proper to adduce from the Old Testament.

The first topic of conversation arose out of the thirteen articles of Jewish faith, which the younger Jew put into our hands immediately on entering. In the second of these articles, touching the nature of the Divine Being, it is stated, that the unity of his existence is unlike all other unities. This we accordingly took advantage of, and proceeded to prove, that our own belief was of a similar character, and quoted several scriptures in support of the same opinion. The first of these was the Hebrew reading of Eccles. xii. 1, *וּזְכַר אֶת-בִּרְאִיךָ*, shewing that the word *בִּרְאִיךָ* was mysteriously used in the plural number. We also brought forward the word *אלהים* in illustration of the same argument; as also that remarkable passage of the Zohar, one of their own books,

which is so judiciously quoted in Allen's Modern Judaism, wherein they most unequivocally admit a trinity, and add, by way of explanation, "these three are one." At this he appeared a good deal shaken, though he seemed inclined to dispute that such a passage really existed.

Feeling, however, that in this we were making use only of collateral resources, which could not have the same Divine sanction as those drawn from the inspired volume itself, we next pointed out to him that beautiful passage in the xiiith of Zech. 7, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts," &c. The elder Jew readily admitted, that had this been a fair reading of the original, we were doubtless warranted in believing in a plurality of persons, as in Father, Son, and Holy Ghost. But he contended that the word **גבר**, which we render by "man," ought to be translated in English "strength," and would not bear the interpretation which we had given it. It will easily be perceived, that he did not thus by any means clear himself from the difficulty, but only gave it an air of mysticism. I believe, however, that whenever a Jew takes refuge in this, it is a sign that he is secretly convicted of the badness of his cause.

Here the conversation took a different turn. The son, who appeared to have been listening with no inconsiderable degree of attention, had by this time selected, for the purpose of reading to us, that beautiful account of the restoration of Israel, which is contained in the last six verses of the xixth chapter of Isaiah. It was abruptly introduced, but his object

seemed to be to demonstrate, as he thought incontestably, the independence of the Jewish nation, and the confident anticipation which they entertain of a final triumph, without any of those pre-requisites which we as Christians deem essential. He was, however, most completely defeated in this favourite inference, when we recalled his attention to the context, and shewed, from the 10th verse, how inevitably these blessings must accrue to them through the previous reception of that rod from the stem of Jesse, to which the Gentiles are now seeking, and finding his rest glorious. We pressed upon his consideration, how indispensable it was, that not only Gentiles, but himself and all his people, should build their hopes upon this same foundation. In support of this, we turned to the iii^d chapter of Hosea, the 4th and 5th verses, and appealed to their present condition as an exact fulfilment of the first part of that prediction; more especially as at no former period were they known to be at once, both without the sacrificial observances of their ceremonial law, and at the same time free from the pollutions and abominations of idolatry, as implied in the three last articles, the image, the ephod, and the **תרופים**. This was granted. We then insisted most strenuously on the further application of the passage, taking it in corroboration of that already cited, that there was no other channel of access for them to present peace, to their expected restoration, to the favour of heaven and to everlasting salvation, but that they should turn, without further delay, and "seek the Lord their God, and David their king." The argument did not seem to lose

its effect; and it was some time before they could collect themselves for a reply. We took advantage of the impression, and entreated their attention to the grand subject of atonement for sin, and mediation with God. The father confessed that they were sinners, and could not fulfil the requirements of God's law. He, of his own accord, adduced the passage, "that the thoughts of every man's heart are only evil continually." We set against it the scripture injunction, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Deut. vi. 5. We dwelt on the awful nature of sin, and the mournful and interesting fact, that they had no sacrifice for sin, and that consequently they were under the wrath of God; that if they should die in their present state, it was impossible for their unsanctified spirits to gain admission into a world of holiness and perfection.

There was a solemn pause. We pointed them to the Son of God; and for the first time told them that that was the Lord Jesus Christ. Their judgment seemed half to yield, but they dared not acquiesce. Early prejudices had hardened their hearts, and they would not suffer it. "How," said one of them, "can your Christ be the Son of God? God has no Son." We entreated him to read the second Psalm. He objected to the rendering of **בן** in the twelfth verse, but was compelled to admit that of verse 7, **בני אתה אני היום ילדתיך**. "Thou art my Son; this day have I begotten thee." After an interval, the younger one said, that the Son there spoken of was Zion; but his father did not agree to such an explanation. We assured them,

that it was through this exalted Saviour and intercessor alone, that their sinful prayers would find acceptance, and enter into the ears of the Lord of Sabaoth. They maintained that God had promised to hear them for their alms, their fastings, and religious observances. Here the son, in support of the above assertion, read from Isaiah lvii. 15, to the end of the lviiiith chapter. Of the latter chapter he begged us to observe in particular the 7th and 8th verses: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee: the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord will answer; thou shalt cry, and he shall say, Here I am." On reading the two last verses respecting the sabbath, he said, "Many people would have us observe your Sunday, but we are here enjoined to keep our own sabbath."

We led them on to several other prophecies and passages of scripture, as Gen. xlix. 10, Mal. iii. 1, &c.; the last of which they have promised to investigate, and also to write with us on the general subject of their conversion, and final restoration. We gave them an interesting account of the state of the Jews abroad. They said it was a glorious time. They believe firmly that they are all to return to their own land, and that this nation will be instrumental in their so doing. They said that Christians were beginning to pity and

love them, and seemed truly thankful for our coming to see them. The father's brother is a rabbi, and presides over the synagogue in the neighbouring city of G—. We lent them some numbers of the *Expositor*, which they have sent over for his perusal, and he has promised to come and converse on the subject with my friend, who accompanied me on this occasion. I am sorry that I have been called off from this interesting scene, but if any thing transpires worthy of notice, I will take care on hearing to communicate it.



MR. HAILS ON JEREMIAH XXIII. 6.

To the Editors of the Jewish Expositor.

Gentlemen,

As you thought the short criticism which I lately sent you (on Jer. xxiii. 6.) worthy of a place in your pages, I am emboldened to offer you a few thoughts on the remarks of Textuarius on Dr. Kennicott's version of Isa. ix. 3.

Your correspondent says, "Dr. Kennicott seems to think that this verse would convey a better sense if it were rendered as follows:" Dr. K.'s version is then given, to which Textuarius subjoins,—“In confirmation of his own amendment, he alleges the marginal reading, and the authority of several MSS.”—The authority alleged for Dr. K.'s amendment, I am led to think, is quite satisfactory, though Textuarius opposes to it the opinion of “a critic of equal eminence,” Bishop Horsley, strengthened by that of Vitranga, whom the Bishop cites in confirmation of what he advances. As Doctors frequently differ in their opinions, let us weigh the evidence,

and close with that side on which there appears to be the greatest weight of argument.

Every person, in the least acquainted with the Hebrew Bible, knows that there is a marginal reading in this passage, of ל for ל; and although some, who hyper-strenuously contend for the integrity of the Hebrew text, may feel inclined to think slightly of the *Keri*, they ought to recollect that (as the name *Keri* imports) *it is the reading*; and if we consider the Masorets as having been competent to settle the reading, we ought to receive it as it stands in the margin. I believe it will in general be admitted, that the *Keri* ought, in most cases, to be received, not merely as conjectural emendations of the text by the Masorets, suggested by the grammatical structure of the language, or some peculiar sense in which they choose to interpret the passage; but also as authorized by Codices, existing at the time in which the Masorets settled the text, and therefore that it ought generally to be preferred to the reading in the *Ketib*.

In the verse which is the subject of the present inquiry, several of the MSS. collated by K. and De Rossi read ל instead of ל, which presents to us a regular climax, in the translation of which into English, there is not the least necessity for a single interpolatory word—the sense is perfectly clear.

“Thou hast multiplied the nation,
To it hast thou increased the joy;
They joy before thee as with the joy
in harvest,
As when they rejoice in dividing spoil.”

The advent of Messiah, who is undoubtedly the subject of this prophecy, was cause of the highest

conceivable joy to those of the Hebrew nation, who, at the time of his advent, were truly waiting for the consolation of Israel. The joy of those who became the obedient subjects of his spiritual kingdom, in the language of the apostle, is described as "a joy unspeakable and full of glory;" and although the Gentiles partook with them of that joy, though the Jewish nation was multiplied by the accession of the sons of the stranger, yet it could not be said of the Jewish subjects of Messiah's kingdom (the kingdom here foretold) that God had not increased their joy. Hence, reason, experience, and the plain sense of the original reading, confirm the version as amended by Dr. Kennicott.

I have no inclination to call in question the eminence of Bishop Horsley as a critic, nor have I any objection to allow that he was, perhaps, a more elegant scholar than Dr. Kennicott; but it does not thence follow, that Dr. H. was always correct in his criticism. In the present instance I am sure he was not; and though he might see "no necessity for any alteration of the texts; that the prophet's discourse refers to a shifting scene exhibited to his imagination," &c. yet had Dr. H. called forth his usual acumen, and dismissed, for a moment, some preconceived notion, he would easily have perceived the necessity for an amended version; though I can scarcely suppose he would have offered it in the form proposed by Textuarius, the faultiness of which I intend to point out.—"Thou hast multiplied (or magnified) the Gentiles: Thou hast not magnified the joy (of the Jews.) They (the Gentiles) rejoice in thy presence, according

to the joy of harvest; as men rejoice in the division of plunder."

I object to the term "*magnified*" in the first clause of the passage, as improper in an English version; because the original word in the prophecy relates to number, to which "*magnified*" cannot be applied in English, except in a bad sense; i. e. endeavouring to make a number appear to be greater than it is. I also object to "*Gentiles*" as the translation of גֵּוֹיִם, in the first clause, because there is no authority for such a sense of גֵּוֹי in any part of the Old Testament: when it has such a signification, there always is something in the text or context to fix that sense; and in any such case it ought certainly to be in the plural; here it is in the singular, with an emphatic ה prefixed, "*the or this nation*," and cannot mean "*the Gentiles*."

Your correspondent refers to Leigh's Critica Sacra as his authority for "*Gentiles*"—but either he or I misunderstand Leigh: of this I shall leave you to judge. That author's explanation of the word גֵּוֹי is, "*Gens, natio, populus*," and though he certainly mentions Gentiles, he uniformly (as every Hebraist must do) understands Gentiles as the translation of גוֹיִם, and not of גֵּוֹי. There are four paragraphs employed by Leigh on the word גֵּוֹי, the second, I suppose, must be the authority quoted by Textuarius; how far it authorises his version I leave to the unprejudiced to determine. "*Multitudo hominum, Esai. ix. 2, Gen. xvii. 20. Sepius dicitur de gentibus infidelibus et incredulis, à verâ fide in Deum et republicâ Israelis alienis, quæ idcirco Deo abominationi fuerint. Hinc Judæi appellarunt ac etiamnum appellant*

Christianos גוים *Gojim*, quasi gentem abominabilem;" and in the margin of the third edition, after quoting Buxtorfi Lex. Talm. he adds, "the Jews themselves are called *Gojim*, Gentiles;" and he quotes Gen. iii. 5, which must be a typographical error: perhaps he meant Gen. xii. 2; this is, however, of very small moment, since it is perfectly clear that the word (as it is well defined by C. Stoc. Clavis Ling. Sanc.) signifies, "*generatim*, gentem, vel populum, vel multitudinem, sive sit ex hominibus, sive ex animantibus brutis.—*Speciatim*, 1. proprie notat societatem hominum cognatam, origine, ingenio, moribus et lingua convenientem, propriumque terræ tractum occupantem, &c. 2. Metaphorice, designat multitudinem locustarum, Joel i. 6. Ita quoque עַם *populus* dicitur de formicis, Prov. xxx. 25, 26."—I therefore conclude that גוֹי no more signifies a nation not in covenant with God, than it does a nation in covenant with him; that is, its signification is simply, *a nation*, or *people*, and that on every principle of rational interpretation, and genuine criticism, it can only be interpreted "the Gentiles," when there is something in the context which shews that the peculiar people of God are not intended.

I am fully satisfied that, by a close application to the Hebrew Bible, the Grammar of the ancient Hebrews may be acquired; and that any person of tolerable capacity, who has thus arrived at a knowledge of the language, may fairly use such knowledge in correcting the grammatical errors of the sacred text—not, indeed, without great caution, and much reverence for the sacred writings; yet,

on the same principles, and by calling in aids, similar to those which have been employed by classical scholars, in order to procure corrected copies of the works of the Greek and Roman authors. On this principle, if there had been no marginal reading in Isa. ix. 3, I should object to "NOT" in the second clause, as well as to "magnified" in the same clause, as the interpretation of הַגְדַּלְתָּ—the word relates to quantity or magnitude, and literally rendered should be, "thou hast caused to grow," i. e. "thou hast increased." I should suppose there can scarcely be any occasion for me to say, that the interpolation of "*the Jews*" at the end of the second clause, and of "*Gentiles*" in the beginning of the third, are interpolations entirely uncalled for, and grounded on no authority, and therefore inadmissible: by such a method of interpretation the prophet may be made to say any thing which a translator pleases to imagine.

I shall conclude by a single remark on the unreasonableness of those critics, who object to the change of a single word by the Masorets, (supposing the change to have been made without the authority of Codices,) while they, with the most undisturbed confidence, change הַגְדַּלְתָּ into הַגְדִּים in the first clause, interpolate יְהוּדִים in the second, and הַגְדִּים in the third. Thus they change one word in the first clause, both in its number and signification; interpolate two words, in support of the change made in the first; and all this to preserve the integrity of the text!—With the best wishes for the cause in which you are engaged, I remain, &c.

W. A. HAILS.

FURTHER REMARKS OF G. H. ON
SENEX.

To the Editors of the Jewish Expositor.

Gentlemen,

IF I did not think the controversy between your correspondent Senex and me, intimately connected with the objects of our Society, I should let it drop in its present stage; and even under this impression I do not address you for the purpose of urging my arguments any farther, but of appealing to those who can trace the arguments on both sides to their sources, and of withdrawing from the contest with *Judicent Eruditi*.

I submit whether Senex has not allowed that Jerome believed that Matt. ii. 23 was, according to the Hebrew verity, contained in Isa. xi. 1, and consequently that the passage referred to by the evangelist has not been lost out of the Hebrew Bible since the time that father wrote.

Those to whom I appeal will please to consider, whether the passage beginning with *denique* and ending with *vulgarent*, (quoted vol. for 1824, p. 288,) contains Jerome's own remarks, on what he had just stated to be said by the Jews; or whether, as Senex supposes, this passage, being a continuation of the statement of what the Jews said, speaks *their sentiments* and not *his own*. See by all means Walton's Proleg. chap. ix. sect. 16 and 17. Before they pass from this subject they ought to consider whether I ever denied what is proved in the note, p. 251, that the Jews believed Christ to be the Son of God.

It will be found on examination, that I have Walton's authority for asserting, that the other oriental

languages had no points in Jerome's time; nor can any proof be more decisive than that by which he shews the word apex to mean the flourishes, by which the Jews either ornamented or distinguished their letters; and he goes so far as to say, that doubtless those who (like Senex) rendered it vowel points, had never read Jerome. Prol. iii. 47.

Those who constitute a court of appeal between us, will further have to take into consideration the argument which would prove Jerome acquainted with the points, because he wrote Hebrew words in Roman characters, according to the pronunciation laid down by them; and to determine whether this proves more than what has always been conceded, viz. that in affixing vowel points to the Hebrew words, the Masorites were guided by what Lowth calls "a traditionary pronunciation," and thus preserved, in a great degree, the ancient mode of pronouncing Hebrew words. Proleg. iii. 49.

In a popular miscellany it is not expedient to make long quotations from works well known to those who are interested in the subject under discussion, therefore I have still confined myself to general references, contrary to your correspondent's wishes; but though I refrain from quotation, I say, without hesitation, that the Prolegomena of Walton, now before me, plainly and unequivocally support what I asserted in my reply to Senex's first communication. He denies that the Jews falsified the Hebrew text, Proleg. vii. sec. 2; that the LXX purposely concealed the doctrine of the Trinity; which, according to the opinion he combats, they believed to be revealed

in the Hebrew Scriptures, Prol. ix. sec. 17. He asserts that the points were unknown to Jerome, Proleg. iii. sec. 47, and that none of the cognate languages were originally pointed, id. sec. 48.

There is only one of the questions between us, which I do not submit to your learned readers, namely, whether “we can always maintain the Christian interpretation of the Hebrew Scriptures, if we concede to our opponents the divine authority of the points;” for I have not leisure to institute that minute inquiry which alone can justify positive assertion, or enable me to produce decisive proof. If either of my respected friends and countrymen, M’Caul or Lewis, should see this paper, I hope they will favour us with their opinion on a question which personal experience may enable them to decide. G. H.

Killermogh, July 15, 1825.

REMARKS ON DANIEL IX. 24—27.

To the Editors of the Jewish Expositor.

Gentlemen,

THERE is no prediction in Holy Scripture, upon which perhaps there are more hypotheses, than there are respecting the seventy weeks of this chapter. Will it not then be desirable to endeavour to discover the causes of such a variety of opinions? According to my ability I will endeavour so to do, hoping at the same time, that I shall not be considered as sitting in judgment upon others, but as simply inquiring after truth.

If I am not then much mistaken, we may easily detect, in most of the versions and expositions of this place, first, a bias for some particular application of the prediction.

Secondly, A consequent preference of slenderly supported readings, if favourable to the application preferred, rather than a due respect to such readings as have the highest authority of MSS. &c. Thirdly, A similar preference of favourite renderings, on the same account, rather than of others equally good or better. Fourthly, a fashionable but very questionable assumption, that if one mode of rendering a passage be right, every other must of course be wrong. Fifthly, A prepossession that it is always possible to translate Scripture into a modern language, word for word; a mistake exposed by Dr. Campbell and Bishop Horsley. (Preface to Hosea.) Sixthly, A consequent failure to perceive, that as many words must be used in an English version, as will be equivalent to what may be the intention of the Spirit, and not merely to that intention to which the translator may be pleased to confine the Spirit. Seventhly, Sometimes inattention to the necessity of most close and precise regard to correspondence of English and scriptural expressions. Eighthly, Sometimes even ignorance that the meaning of words in any author, is not to be sought elsewhere than in the author himself, until the utmost has been made of all the light which the author casts upon himself. Ninthly, as also that, in respect to the inspired writings, if the things of a man the spirit of a man only can explain, much more the mysteries of God, the Spirit and inspired words of God only can decypher. Tenthly, Inconsistency in translating, shewn in rendering different words by the same words, or the same words by different words; and so unrelated words by related words; and related words by unre-

lated words. Lastly, Determining by stops, or derangement of the order of words, or by construction, to onesense and intention" *την πολυποικιλην σοφian τε Θεε*. It need not be added, that what we cannot translate we cannot explain. But besides these errors in translating, there are several others which lead to *misapplication*; and, First, An assumption that any one just application of a prophecy demolishes all other applications; the contrary to which is asserted by Lord Bacon, and demonstrated by Bishop Hurd. Secondly, A consequent inattention of some to such an accomplishment of prophecy as comes up to the full import and burthen of the word of God; and, *vice versa*, a contempt in others of such applications as relate to the first intention of prophecies. The Jews desire a type, the Gentiles an anti-type, but too often neither of them desire both, that is, the wisdom of God hid in a mystery or type, Luke viii. 10. Pious persons are too apt to think that we live under a *spiritual* dispensation; and so we do, but not to the exclusion of a visible one also. The *spiritual* language is a *typical* language, as the Concordance will soon convince any person, who will consult it properly. (See *spiritual* there.) And though, *comparatively*, he is not a Jew that is one outwardly, nevertheless he that is a Jew outwardly as well as inwardly, will ever be more properly under the covenant of the fathers. Thirdly, In Christian Gentiles consequently an inattention to the occasion and the primary, however miniature, intention of sacred prophecies, through which it was intended that we should look to, and know the realities which they shadow and picture, (Rom. i. 20) while, on the con-

trary, some of our elder brethren either rest in some one shadow, or overlooking all shadows, and gradual advents of the substance, are so dazzled by the final glories now ready to burst upon their nation, though, not till they shall look upon him whom they have pierced, nor until he please to discover himself to them who sold him into Egypt, that they do not see the previous sufferings of the son of Jacob. They can read the third chapter of Genesis, and yet not perceive that it is the sum and substance of every subsequent prophecy, shining more and more unto perfect day. The Prometheus of Æschylus, and the Pollio of Virgil are better commentaries on that chapter than those of many Jews, and judaizing Christians. In a word, many commentators look at the prophecies only with a microscope; and others only with a telescope; a few use their own eyes, as well as both those means also: for we see through a glass darkly. Lastly, It were hard to find the expositor who *simply and thoroughly* explained scripture by scripture, in the use of a Concordance, applied as a Grammar and a Lexicon, in full persuasion, with Bishop Hurd, that if this method were strenuously, consistently, and exclusively followed up, the difficulties presented by the figurative language of scripture would vanish to a degree, not as yet even suspected. (See the Rev. Hartwell Horne's Introduction to the Scriptures, vol. ii. p. 550, &c.) I notice an extract there which contains the key of knowledge; the *ne plus ultra*. I shall now endeavour, according to my ability, to translate the place, so as to express the various senses, and the full import of the passage; accompany-

nying the version with references to the author himself; or, if the meaning of any expression must be elsewhere found, referring to other sources of information; once more premising, that in respect to the application, I do not concern myself with it any farther than it is suggested by comparing the visions of Daniel one with another. Let me be understood then as inquiring whether this vision, and that contained in chap. x. xi. xii. can be shewn to synchronize, and also be harmonized, so as to illustrate each the other. The version of the passage proposed is as follows:—

Chap. ix. 24.] Seventy sevens [or, seventy weeks, or seventy seventy. See ver. 2; and Jer. xxv. 12, xxvii. 7, xxix. 10; Levit. xxvi. 35, xxv. 8—13, xxvi. 34; Isa. xxiii. 13—17, lxiii. 4.] are determinately cut short upon thy Holy City to stop [and, to complete] the apostacy, and to seal lawlessness, [ver. 5—15, xi. 30.] and to cover sin, and to cause to go forth the righteousness of futurity, [and, of eternity, ver. 7.] and to seal vision and prophet, [ver. 6, 10, 23, xii. 4, 9.] and to anoint the Holy of Holies.

Ver. 24, 25.] Know therefore and understand, [ver. 23.] that from the going forth [ver. 24] of the word, to restore and build Jerusalem unto the anointed [ver. 24] Prince, (Isa. xlv. 26, xlv. 4.) shall be seven sevens, (xii. 7, a time,) and threescore and two sevens (xii. 7, times) the area (Rev. xx. 8, 9, opposed to the angles of a square) shall be restored and built, and in the confined space [and, in the tribulation, xii. 1] of the times, (xii. 1, 2, 7,) and in the sequel (xii. 8) of the sixty-two sevens, shall the Anointed (ver. 24) be cut off; but not for

himself, (and, no one shall be for him, x. 16, 21.)

Ver. 26. And the people of the Prince that shall go forth (ver. 24, 25, and x. 20, 21, xi. 3, 31, Lev. xxvi. 18, 19,) shall destroy [and corrupt and defile,] the city and the holy, [n. b. the holy is not the holy of holies,] and the end thereof shall be with a flood, (xi. 26, 40,) and unto the end of a war (xi. 40, &c.) desolations (ver. 2, 17, 18,) are determinately cut short, (ver. 24, xi. 36.)

Ver. 27.] And he shall confirm a covenant (xii. 1) with many, one seven, and in the midst of the seven (xii. 7, the former part of the seven, the half time) he shall sabbatize the sacrifice and the oblation, (xi. 31, xii. 7,) and on wing (and, pinnacle, and canopy, xii. 45) the abominations of desolation (xi. 31, xii. 11) even until the consummation, (xi. 36, xii. 7, 12,) and that determinately cut short, (xi. 35, 36,) drop upon the desolator, [and, the desolator,] xii. 7, Jer. xxv. 12, 15, &c.—The inferences from the above harmony of the two last visions of Daniel are,

First, That the seventy weeks are to be understood in the first instance as weeks not of years but of days, and as terminating the seventy years of the Babylonish captivity. If any doubt remain, Mr. Wintle has settled this point. (See Wintle on Daniel, p. 155.)

Secondly, That any subsequent intentions of this prophecy must have one and the same crisis or termination with corresponding intentions in the last vision, which is so worded as to have a variety of constructions, adapted respectively to all the preceding visions. If any doubt remain, see Sir I. Newton on this prophecy.

Thirdly, That it is not improbable that the last week of the

seventy may typify seven times, and so, if dated from the epoch of the captivity, coincide with the 2300 of chap. viii., dated from the epoch of the LAGIDÆ; and so, both close with the 1335 of chap. xii., added to the three and a half times (chap. xii. 7, and iv. 25.)

And, *fourthly*, it may be worth examining whether the last vision may not have a sense likewise conformable to the ninth chapter, as the ninth has to that last vision, as above stated. This conformity has been shewn by the references from the numbers in chap. ix. to those in chap. xii. In this view of the subject generally, I have Lord Bacon, and Sir I. Newton, and Dr. H. More, as my guides.

TEXTUARIUS.

TESTIMONY OF THE ANCIENT JEWS TO THE TRUTH OF THE DOCTRINE OF THE TRINITY.

PHILO, the celebrated Jew of Alexandria, who lived before the birth of Christ, speaking of the cherubims on the mercy seat as symbolical representations of what he calls *creative and governing powers*, (de Profug. p. 465,) says, "The divine *Logos* is above these, of whom we can have no idea by the light or any other sense; he being himself *the image of God*, the eldest of all intelligent beings, sitting nearest to him who is truly THE HOLY ONE, there being *no distance between them*; and therefore he (i. e. God) says, 'I will speak unto thee from the mercy seat between the two cherubims;' thereby representing the *Logos* as the charioteer, by whom the motion of these powers is directed; and himself who speaks to him as the rider, (or person carried,) who commands the charioteer how he is to manage the reins." And again,

(*De Agricult.* p. 195,) he represents God as governing the whole course of nature, (γῆν καὶ ὕδωρ κ. τ. λ. —τα μὲν θνήσκει, τὰ δὲ θεία,) both in heaven and earth, as the great shepherd and king, by wise and righteous laws; having constituted his unerring Word, (λογος,) his only begotten Son, to preside as his viceroy over this holy flock. For illustration of which he quotes Exod. xxiii. 23, in a form somewhat different from our version, and the Hebrew original, Καὶ γὰρ εἰρήται σου. Ἴδου ἐγὼ εἰμι ἀποστέλλω ἄγγελόν μου εἰς πρὸσωπόν σου τοῦ φυλάξαι σε ἐν τῇ ὁδῷ. By the *angel* in this passage, he evidently supposes the Son of God is meant.*

There are many other passages in Philo's works to the same purport; but it is hoped that the above will be sufficient to prove, that the doctrine of the Trinity was not unknown to him.

The Chaldee paraphrasts, and other Jewish commentators, use similar language on this subject, they speak of the מִימָר (λογος or Word) as "the Word from the Lord," or "which is before Lord;" as the Redeemer, as only begotten, as the Creator. They say, "Behold the Word of the Lord saith, Behold Adam, whom I have created, as the only begotten in the lower world, as I am the only begotten in the highest heavens." The paraphrase on Gen. iii. 8, is, "They heard the Word of the Lord God, walking," &c. Philo and Jonathan say, that it was the Word of God which appeared to Hagar. Jonathan says, "God will receive the prayer of Israel by his Word." Paraphrasing Jer. xxix. 14, he says, "I will be sought by you in my Word."

* Doddridge's Family Expositor; note on John i. 3.

The Jerusalem Targum says, "Abraham prayed in the name of the Word of the Lord, the God of the world."

Jonathan says also, "God will atone by his Word for his land, and for his people; even a people saved by the Word of the Lord."

Psalm cx. 1, "The Lord said unto my Lord;" they thus paraphrase, "The Lord said unto his Word."

The note of Rabbi Ibba on Deut. vi. 4, quoted in the book Zohar, has been already mentioned in a former paper on the Trinity as held by the Jews, published in the Jewish Expositor for May last: Simeon Ben Jochai, author of the book Zohar, has the following remark of his own, on the same passage; which he translates thus, "Jehovah, and our God, and Jehovah, are one." "Jehovah," says he, "is the beginning of all things, and the perfection of all things, and he is called the Father. The second, (אלהנו) our God, is the depth, or the fountain of knowledge; and is called the Son; the third, Jehovah, he is the Holy Ghost, who proceeds from them both, &c. Therefore he says, 'Hear, O Israel!' i. e. join together this Father, this Son, and this Holy Ghost, and make one essence, one substance; for whatever is in the one is in the other. He hath been the whole, he is the whole, and he will be the whole."

Again, "What is the name of King Messiah? Rabbi Akiba hath said, Jehovah is his name. As it is written, (Jer. xxiii. 6.) And this is his name, by which they shall call him, Jehovah our Righteousness."

And again, "The Holy God calls the King Messiah by his name; Jehovah is his name; for it

is said, (Exod. xv. 3,) 'Jehovah is a man of war, Jehovah is his name' יהוה איש מלחמה יהוה שמו

In the following remarkable passage, R. Judah Hakkadosh, or R. Judah the Holy, states the doctrine of the Trinity as the doctrine of the Jewish church, in the most explicit manner; "God the Father, God the Son, God the Holy Spirit, three in unity, one in trinity." This Rabbi lived in the second century of the Christian era.

It has been observed in the paper already referred to, that the form of blessing, Num. vi. 24—26, contains the doctrine of the Trinity. Rabbi Menachem informs us that each of the three parts of this blessing was pronounced in a different accent; and according to two other Rabbies, the blessing was given with the hand lifted up, and the three first fingers extended, the little finger and thumb being closed. This, they say, signifies the Trinity of the Godhead.

The symbols in use among the Jews to denote God, are also evident allusions to the Trinity. One of these, the circle enclosing three jods, and the point kametz, has been mentioned in the former paper; and there are others not less remarkable. They sometimes represented the name of God by a tree, with branches extended; of this, R. Schabte says, "There are three degrees, the root, the stem, and the branches; and these three are one." They had also a symbol consisting of ten concentric circles; the circle being the emblem of perfection and eternity; the three superior circles are called, crown, wisdom, and understanding: "These, (says R. Isaac,) "are the highest numerations which possess one throne, on which sits the holy,

holy, holy Lord God of Hosts." Two other Jewish doctors say, "These are the voice, the spirit, and the word; and these are one." And Rambam, or R. Moses Ben Maimon, "The Crown is the primordial Spirit of the living Elohim (אלהים); and his Wisdom is a Spirit from the Spirit; and the Understanding, waters from the Spirit; and between these though thus distinguished, there is no distinction in Essence; because the end is annexed to the beginning, and the beginning to the end, and the middle is comprehended by them." Another method used by the Jews to denote God, was to include three radii in a square, disposed in the form of a crown. The letter **ש** was another emblem of God; the three branches, especially in the Samaritan character, denoted the Trinity; and **ש** is the first letter of the word **שְׁרֵי** Almighty. An equilateral triangle, with three circles at the angles, and the letter **י** inscribed at the upper angle, was another Jewish symbol for the Deity. The three equal sides denoted the three persons "of one substance, power, and eternity;" the three circles especially denoted the perfections of the three persons, and the **י** stood for Jehovah. The Jews also delineated a sphere or representation of the universe held by three hands; near the hands, and also above the sphere, were the letters **א, ד, ש**, the initials of the words signifying truth, judgment, and perfection.

The Cabalistic writings contain much that is favourable to Christianity in general, but particularly to the doctrine of the Trinity; Picus Mirandula says, from the testimony of a Jew, that the Cabala contains the Trinity, the doctrines

of the Incarnation, Divinity of Messiah, and all other essential doctrines of Christianity.* The Cabalists say that Shiloh (Gen. xlix. 10.) means the Messiah, because the numerical sum of the letters in the words **יבא שילה** is the same as in **בְּשִׁיחַ**, viz. 358. Schickard relates the circumstance of a Jew being converted to Christianity, by reading the following proofs of the doctrine of the Trinity in the Cabala; that **ש** has three branches to shew that **שְׁרֵי**, the Almighty, has three persons; and also that the roots of the Hebrew language consisted of three letters, to shew that Jehovah, the Root and Source of all things, had three persons. Ridiculous and absurd as such reasonings are, they prove the fact, that the Cabalists held the doctrine of the Trinity. The Cabala has great authority among the Jews; they fancy it to have been given to Moses along with the law on the Mount, but that it was not written till the time of Ezra. Picus Mirandula says, he saw the Cabalistic books the autographs of Ezra; and that a Jew had purchased them for 7000 ducats.* The Talmud says, **דברי קבלה בדברי תורה דמו** "the words of the Cabala are equal to the words of the law."† It appears to me, therefore, that a Jew who disbelieves the doctrine of the Trinity, must renounce the authority as well of the Cabala as of the Talmud. And although, as a Christian and a Protestant, I abominate both Cabala and Talmud, because

* Schickard, Bechinath Happerus. chim, p. 94.

† In the tract ראש השנה p. 19. col. 1.

they blasphemously "make the commandments of God of none effect," I conceive that I may, in perfect consistency, prove to the Jews, that even their own traditions testify, that their ancestors believed in the doctrine of the Trinity. It is also a remarkable fact, proving that the Jews are conscious of the Cabala's containing something favourable to Christianity, that they studiously conceal their Cabalistic books from the unlearned among themselves, and especially from Christians. (See Leusden Philolog. Hebræo. Mixt. Diss. de Cabala.) I therefore call upon all conscientious Jews, who may read this, to inquire whether these things be so, and with this view, "to search the Scriptures daily." I trust there are many Jews pursuing this "noble" course, and that the day is now fast approaching, "when the sons of strangers shall build up the walls of Jerusalem, and their kings shall minister unto her," as it is written in the book of the Prophet, "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace, and of supplications, and they shall look upon ME whom they have pierced, and they shall mourn for HIM, as one that mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. And in that day there shall be a FOUNTAIN opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness."*

I. H. T.

Dublin, June 9.

QUERY UPON DANIEL XI. 36.

To the Editors of the Jewish Expositor.

Gentlemen,

I SHALL consider myself obliged if one of your learned correspondents, to whom such subjects are familiar, will do me the favour to state, who, or what power is referred to under the words "the King," in Daniel xi. 36. I have been told, some commentators consider that a new character is here introduced in the prophetic vision; and yet, when I refer to the chapter, as it is rendered in our English Bibles, it appears to me that "the King," in verse 36, according to the grammatical and obvious construction of the passage, can be no other than the "vile person," who is described in verse 21, as "obtaining the kingdom by flatteries." Perhaps a reference to the original text *may shew* that, in verse 36, it should be translated "a King." If so, there would be reason to infer, that it relates to one not before spoken of. But if it is "the King," I do not see how this can be the case. I hope that, through the medium of your Expositor, I shall be favoured with some explanation of the subject, as I have in vain sought it from all those to whom I have access, who are in any degree conversant with matters of this description. I am, Gentlemen, yours,

JUVENIS.

20th July, 1825.

* Zech. xii. 10, xiii. 1.

P O E T R Y.

ON JUDAH.

"Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah."—
Jer. xxxiii. 14.

Wiro walk'd the valley in th' inspir'd dream,
When skeletons of mighty men lay round,
Flouting the darkness with their boney gleam?
Who heard the mystic voice—the rushing sound
Of shaking bones uplifted from the ground—
The breath of the four winds? whose soul did meet
The shadow'd glory of the warrior's bound,
Speaking of life—the shout, his lips repeat—
The multitudinous host, and clang of arm'd feet?

'Tis the Lord's day—the day of joy! weep not,
Daughter of Zion, for thy children's sake!
Though *thou* forget Him, He hath not forgot;
But cometh, in forgiving love, to break
The fetters of thy shame from off thy neck—
To give his presence to thy holy sod,
And bid the glory of thy streets awake!
Yea! Comfort ye my people, saith your God!
For Mercy comes to smile where blasting Vengeance trod!

Hast thou not sinn'd? thine own brow hath told—
For there the characters of Cain are writ!
Art thou not humbled? let the dust unfold—
Whereon in desolation thou dost sit,
Lonely amid the nations—and unlit
By splendour of past years! no handmaids wait
Around thee! there is silence in the street—
Strife in the temple—wailing at the gate!
Thy children are all fled—thy house is desolate!

Oh, thou dejected City! thou forsaken
Land! where the Prophet's path was wont to be!
Oh, air! wherein the Psalmist's strings did waken,
Breathing their bold, inspir'd harmony!
Temple! where dwelt th' Eternal One! and Ye,
His sad, and scatter'd sons! who cannot keep
The Lord's song among strangers—on the tree
Hanging your harps, while by the waters deep
Of this world's Babylon, ye captive, sit,—and weep!

Hear! hear the words of pardon! let them win
The smile of rapture from the cheek of woe—
Your warfare is accomplished, and your sin
Is pardon'd! He, ye pierc'd, shall bestow
Healing; and He, your fathers would not know,
Shall wipe the tears for ever from your eyes!
God visiteth his vine—and it shall grow!
The Lord remembereth Israel—let her rise,
And stretch her fetterless hands, and hymn old melodies!

Daughter of Zion! smooth thy cheek with smiles—
 Put on thy beautiful garments—lift thy brow,
 And shout rejoicing to the friendly isles,
 That thy Redeemer is thy King—that thou,
 Captive with all thy sons, no more may'st bow—
 That God restores the people of his choice—
 That sorrow flees away, for ever, now!
 Oh! shout it to the nations with glad voice!
 For all the exulting Earth shall, in thy joy, rejoice!

E. B. B.

PROCEEDINGS OF THE LONDON SOCIETY.

PALESTINE.

JOURNAL OF THE REV. W. B. LEWIS.

[Concluded from p. 301.]

Dec. 7, 1823.—A Mussulman, whom I had previously seen, entered my room; he was dressed in new clothes, and he had with him a sword and a pair of pistols. He told me he had shot a robber the night but one before, and brought the man's horse to town, which he sold, and with the money purchased several articles. This is the second robber he has killed this year, as he gave me to understand; and he told me he shot three men last year. His whole story was related with as much *sang froid* as a cook could manifest after killing a parcel of chickens. He is a singular man; he seems to fear nothing: he is a sort of prophet, or, more properly speaking, a professor in necromancy. He appeared much engaged in thought, and part of the time he was here, he conversed, or affected to do so, with some invisible being. He was then prepared to reveal many things, and (as one would say in England) to tell me my fortune. He asked if I had any Mussulman books, and seeing a Tremellius, he expressed a wish for it, saying, he was willing to buy it.

W. L. But you don't read Hebrew. What good would this book be to you?

Mussulman. My brother is a Jew, and I wish to give it to him.

W. L. And how is it then that you are a Mussulman?

Mussulman. I was a Christian, and a native of Bethlehem. My father and my mother were Christians; but my

mother was converted to the Mahomedan faith, and my father consequently abandoned her, and became a priest. I was so much beloved by the Basha Aboona Boot, that he wished to make me a Mussulman, and at last to gain the point, he threatened to cut off my head if I refused to comply with his good wishes. Therefore, about seven years ago, they made me a Mussulman by force.

And indeed he seems not to be a very strict Mussulman, for he was glad enough to drink some *wine*, and to eat ham. He told me in continuation, that his brother was born in Jaffa, and that when he was young he was kidnapped by a Jewess, who took him to Salonica. There he was brought up a Jew, and he remained in Salonica forty years; but now he lives near Dgiser; and it is for this brother that he wanted the book. It may be an imposition, but I thought it no harm to give him the Tremellius, and an Hebrew New Testament. They may come to the hands of some Jew, and may be useful. I told him I would give them as a *present*, and I did not intend to take any money from him. He seized my hand, and kissed it. The man then went away, but returned shortly, and requested a book in Greek for his father, who resides in Bethlehem, who is to pay him a visit shortly. I gave him a copy of the Greek Testament.

I heard to-day that when I had entered the synagogue last Friday evening, a curse was pronounced in another of the Sephardim synagogues against any of the Jews who might speak with me.

The poor Sephardim Jews—especially those who are natives of this country—are indeed very ignorant, and consequently fanatical to an extreme.

Two new Sephardim Jews called. One of them in particular was very forward and self-confident. I looked at him, and talked with him very coolly.

Jew. Why is the law destroyed, when Christ said he came not to destroy, but to fulfil the law?

W. L. That which is fulfilled is not destroyed.

Jew. Why do not the Christians observe the sabbath?

W. L. Christians observe the *Sabbath*, though not Saturday.

Jew. In the law, Saturday, or the seventh day, was commanded to be kept holy.

W. L. Let me ask you what day was observed as the Sabbath before the giving of the law, or the time of Moses?

Jew. There was no religion in the world before the time of Moses.

Other Jews who were in the room cried out, and reminded him of *Nouh*, &c.

W. L. Your forefathers, Abraham, Isaac, and Jacob, were religious men; what day of the week did they keep holy?

Jew. You Christians have no commandments to keep—perhaps you are obliged to observe seven; but there are 613 which the Jews must observe:

W. L. And do you observe all these commandments?

Jew. I cannot speak with respect to others.

W. L. But speak with regard to yourself: I don't ask you about others—Do you yourself *strictly* keep all these precepts which you have mentioned?

Jew. I do.

W. L. Then you are not a sinner; you are without sin!

He answered in the affirmative; upon which the other Jews refreshed his memory, and he said, Although I sin, yet I pray to God for forgiveness.

W. L. Do you sin every day?

Jew. But I pray every day.

W. L. So you pray every day, and

you continue to sin every day; and thus you expect at last to enter Paradise?

Jew. I do.

W. L. Why do you think so? what is your proof?

Jew. God will pardon me.

W. L. Point out to me in the Bible some passage on the subject.

He and the other Jews searched the Bible, and found Isa. lv. 7.

W. L. This is good; but do you believe that your daily repentance is always sincere?

He hesitated; and I asked him to explain to me the 1st verse of this chapter—"Ho! every one that thirsteth, come ye to the waters!" &c. The Jew read it, and said at first, that he did not understand it; but having consulted the other Jews, he thought the waters mentioned in this verse referred to the law; and he said that people can read the law without money and without price.

W. L. Why do you think that the waters signify the law?

He could not tell. Here entered D. B., and he took part in the conversation. Indeed he is always ready to talk, and perhaps more so than to hear.

D. B. The waters must mean the law.

W. L. Why so?

D. B. God said, I will pour out my words like water, &c.

W. L. Read, I pray you, Deut. xxvii. 26, "Cursed is he that confirmeth not," &c. You may see, according to this denunciation, that every one is condemned who does not fulfil the whole law of God. But here, according to Isa. lv., every one, though condemned, but who is thirsting for salvation, is invited to come unto the waters, that is, to receive the influences of God's Holy Spirit, which cleanseth the soul, as water cleanseth the body.

D. B. The law is the Holy Spirit.

W. L. The other day you said, that the soul of every man was the Holy Spirit; therefore the law is the same thing as the soul, according to your reasoning. Permit me to speak—every one viewed by the law is condemned in the sight of God; but every one

who willeth, is invited to partake of God's mercy: and thus said Jesus Christ, "Come unto me, all ye that labour, and are heavy laden, and I will give you rest."

After this we disputed on a variety of subjects, and the conversation turned on the incarnation of Jesus Christ.

D. B. I have found out a parallel passage to Ps. ii. 12, and **נַבְר**, as I said, signifies Man. Look at Ps. lxxiii. 1. The only difference is, that in the second Psalm the word is in the singular, in the lxxiii it is plural.

W. L. I can shew you another passage in which **נַבְר** is used for *Son*.

D. B. You cannot.

W. L. Read Prov. xxxi. 2.

D. B. But here **נַבְר** is joined to another word.

W. L. It is of no consequence; and in Ps. ii. 12, the word also signifies *Son*, even the *Messiah* who was to come, and "blessed are all they that put their trust in Him." God takes upon him our nature; and this you may see according to Zech. xiv. 3, 4: Is it not the Lord himself who is to go forth, and to fight against the nations?

D. B. That is to say, by his will and his agents; but surely not in his person!

W. L. However it is explicitly stated, that His feet shall stand in that day upon the Mount of Olives.

D. B. God has no feet or hands.

W. L. Only read the Bible.

He contended the point, and I directed him to the preceding chapter, ver. 7,—“Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts,” &c.

W. L. What is your opinion as to the interpretation of this passage? to whom is it applicable? Who is the man here spoken of?

D. B. It may be applied to a great number.

W. L. The word is **נַבְר** (sing.) It is not therefore applicable to many. But how do you explain the following word, **עַמִּיתִי**?

D. B. It means, My friend; and there were many men who were the friends of God.

W. L. The word signifies more than friend, even a companion or fellow; and now who could this have been?

He mentioned a variety of individuals, and pointed to different ages for the fulfilment of the prophecy.

D. B. And it may be applied to the children of Israel as one body. How often are they called the friends of God!

W. L. The equal or fellow of God, should be one undefiled by sin: but when were the Jews, or Israelites, as a body, ever free from sin?

D. B. When they did not commit sin, they were always called the children of Israel, but otherwise, the children of Jacob.

He next attempted to refer the prophecy to Archelaus, affirming that he was the shepherd—as kings in a certain sense were shepherds—and that he was the friend of God, or as God himself, (as one would speak with regard to an intimate friend.)

D. B. But he was also smitten of God, and the flock, his subjects, were scattered.

W. L. Jerusalem was justly punished on account of the sins of the Jewish nation, and the Jews themselves (not Archelaus) made war with the Romans, and they continued obstinate to the last.

D. B. Archelaus was king of the Jews when Titus besieged the city; and it was Archelaus who declared the war.

W. L. This does not accord with history.

D. B. With what history?

W. L. Josephus, your own historian, gives another account of the Jewish war.

D. B. But who was Josephus?

W. L. He was a Jew.

D. B. Surely; but he was the scribe of Titus, and he wrote to please his master.

He soon wandered into another subject, and wished to maintain, that all Jews who die in the Holy Land will be saved hereafter.

W. L. And this whether they die good men or bad men?

It was late, and we separated.

Dec. 3.—I walked out to visit the

ancient and modern Jewish burying grounds. They are extensive, and are situate close to each other, on the declivity of the mountain. Immediately above is the town, inhabited by the Jews. So by looking up from the bottom, you may at once have a full and an interesting view of the mansions both of the dead and living. The sepulchres are for the most part hewn out in the rock; and some of these excavations run considerably under the mountain. Hither resort both men and women, young and old, to pray, or rather to read, which they say is praying, and this particularly on set occasions. The Jews will even pass the whole night in those underground recesses, and amidst the graves of their ancestors. They think it meritorious to do so. Here they point out to you the tombs of some of the famous rabbies, and of the writers of the Talmud; and here, they tell you, Hosea the prophet was buried, as well as his father. Over the spot is a tomb in the form of a little chapel, with a dome: this must have been built for the better convenience of visitors to read in or to pray. On the way to the burying ground is a fountain, whither the women go to purify themselves. The water springs from under the mountain, and they say it comes all the way from Jerusalem.

When I reached home I found
D—B—.

W. L. I have found out many things in the Talmud contrary to the Bible.

D. B. This is impossible!

I showed to him the declarations of the Talmud with respect to David, Solomon, Reuben, &c. &c.

W. L. It is very evident from the Bible, that Reuben, David, and Solomon, committed sin: but this is contradicted in the Talmud!

He attempted to defend these contradictions, and then said, that in the New Testament contradictions to the Bible were to be found, such as with respect to the sabbath, and the eating of pork, &c.

W. L. The Talmud acknowledges, that in the times of the Messiah, men will be allowed to eat swine's flesh.

D. B. True—in the times of the Messiah.

W. L. Consequently, if Jesus Christ be the Messiah, the times of Messiah are arrived, and it is lawful to eat pork.

D. B. But Jesus Christ is not the Messiah. How do you prove that the New Testament is from God?

W. L. In the same way as the Old Testament is proved to be from God.

D. B. The Messiah is not yet come.

W. L. The time when Messiah was appointed to come, has long since passed away.

D. B. How do you show this?

W. L. See Dan. xi.—“Seventy weeks are determined upon thy people, and upon thy city, to finish the transgression, and to make an end of sins,” &c. &c.

D. B. The seventy weeks are not yet accomplished.

W. L. Many of your rabbies have allowed that they are.

D. B. But Jerusalem must be restored and rebuilt.

W. L. Yes, before the times of the Messiah.

D. B. When?

W. L. On the restoration of the Jews from the Babylonish captivity. Now why do you not believe in Jesus Christ? Was he not in truth the Messiah to deliver men from sin—the Messiah who was to be cut off, but not for himself?

D. B. To be sure; but if Jesus Christ be the Messiah, why is he not believed on by all the world?

W. L. It is your duty to examine well, and to know why it is that you do not believe in him. The fault is not on the side of God—it is your's. Believe, and be saved. There is no Saviour but Jesus Christ the Redeemer!

Tiberias, Dec. 9.—I took leave of my Safet friends this morning, and am now arrived on the coast of the Sea of Galilee, about six hours from Safet. I am lodged in Signor Picciotti's house, the Austrian Chief Consul for Syria; but he is aged, and does little business himself: his son acts for him. The old man is a Jew, and undisturbed, and retired from the world, he waits the hour of his departure, that he may be buried in the land of his forefather.

and the land of *promise*. I found it impossible to enter with him on the subject of religion.

Tiberias, Dec. 10.—The Christians here are Greek Catholics. I am informed that there are forty families of them. I visited the priest and the church, built, as they tell us, by order of St. Peter, to commemorate the miraculous draught of fishes. It is on the shore, and the building is in the form of the body of a ship.

As I am in haste to go on to Jerusalem, I must leave this interesting spot much sooner than I could have wished. But I hope to be better acquainted with the people on some future occasion. This place, they say, is very warm in summer, but pleasant during the other seasons. Like Safet, it has been the resort for many years of the Ashkenazim, or German Jews. Tiberias and Safet might be made one station; but they would require at least two resident Missionaries.—To-day I proceed to Nazareth.

Nazareth, Dec. 10.—This is about six or seven hours from Tiberias. The Greek priest I visited this morning accompanied me a great part of the road. We had a good deal of conversation and discussion. He appeared quite puzzled, and said at last, that I must be a heretic. We passed the hill on which they say that Christ blessed the bread, and fed the five thousand.

Nazareth, Dec. 11.—I slept in the European convent, which is large and commodious. There is an organ as in Damascus, attached to the chapel, erected over the spot where the priests affirm that the Annunciation took place, and where the Virgin resided. In another part of the town, but also in possession of the Terra Santa monks, they show you Joseph's work-shop. The monk conducted me likewise to see a large stone on which the Saviour and Apostles supped together, before and (I think he said) after the crucifixion. These two places are shut up, and under lock and key. They have altars attached to them, for the celebration of the mass. If you would be a good Christian pilgrim, you must visit them, and believe all that the priest says. The synagogue is still in

existence, as we are told, into which Jesus went (as his custom was) on the Sabbath day, and read the prophet Esaias. It is now become a church. From this place Jesus was led immediately, as they tell us, unto the brow of the hill whereon the city was built, that they might cast him down headlong. But this brow of the hill which they now point out, is about an hour and a half from the town; so that the old town of Nazareth must have been very extensive, or these people must mistake exceedingly the relative position of the synagogue and the hill.

The Christians of this place are of the Greek and Latin churches. There are a few Greek Catholics, but no Jews. The country is quite dry and barren all round. Two or three hours before I entered the convent yesterday, Mr. Lesepe, the French Consul-General for Syria, had arrived. He is on his way from Aleppo to Jerusalem. He came up to me, and very politely proposed that we should proceed together to the Holy City. I was glad to avail myself of the offer; and in order to accompany him by the road through Ramby, I have given up the idea of visiting Nablous, until I am on my return from Jerusalem.

Ramby, (the ancient Arimathea,) Dec. 12.—We had to travel yesterday twelve or thirteen hours, and we felt ourselves obliged at length to take up our quarters for the night in the open air. The village or small town where we intended to sleep, and which would have made the journey three hours less, refused to admit us within the walls. They said they could give us no accommodation, and made many excuses in spite of our Biourdies, Firmans, &c. &c. We were rather a formidable party, and it was told us afterwards, that some of the people said that ten Franks (Europeans) were enough to take possession of the whole place. We passed the night near, but outside, another village, in preference to the inside, which was miserable.

Last night some Bedouin Arabs were lying on the ground, with their camels, near the spot where we placed ourselves: they were hungry and cold, as were the poor animals they were

conducting. Mons. Lesepe ordered some bread to be given to them; and they approached the fire we had made. They were told that their benefactor was a Frenchman, and that he was the French Consul. The Bedouins would scarcely believe it, but insisted that the gentleman must be an *Englishman*. It is delightful, if not surprising, to find that the English have acquired in this distant land, and amongst Bedouin Arabs, a name for *well-doing*! Indeed I must say, that a certain degree of respect, whatever it arises from, (as far as Turks and Arabs, &c. can show respect) is generally and particularly manifested, if not felt, in favour of the English character.

Jerusalem, Dec. 13.—We arrived, thank God, in safety within the precincts of the Holy City. It rained all day, and the wind continued to blow keenly. For the present, as I came with Mr. Lesepe, I have taken up my lodgings in the Frank Convent, but intend to join Mr. Fisk, who lodges in the Greek Convent, in two or three days. Mr. Lesepe's intention is to return without any delay. He comes but to sleep one night in the church of the Holy Sepulchre, and to get a crown of laurels blessed in the sepulchre by the Holy Padres, which he means to dispatch as soon as possible to France, that it may be presented to the Duke d'Angoulême, on account of his late and glorious victories in Spain.

I have seen Messrs. Jowett and Fisk. The former is on the wing. On Monday or Tuesday he sets off for Acre to embark for Malta. The prospect on entering Jerusalem was very mournful: there was little to be seen until the bleak walls presented themselves, and then it was literally like a place without an inhabitant.

JOURNAL OF THE REV. JOSEPH WOLF.

(Concluded from page 308.)

Bassorah, June, 1824.—THERE are at Bassorah a great many of the Soffees, a Mahomedan sect. My Moonsee is one of them. It is however to be observed, that the Arab Soffees at

Bassorah and Bagdad are entirely distinct from the Soffees in Persia, with whom the Arab Soffees disclaim all connection whatever, and whom they consider as Kafereen, i. e. infidels. I desired my Moonsee to write down the definition of Soffeeism in Arabic, and the founder or author of the sect, which he did as follows:—

“A Soffee, or the Soofee, signifies a Professor of Tasaw-woof, which, as Junaid Albagdadi says, is the undivided devotion of the mind to God, to the disregard of all but him, even though the doctrinal arguments should be drawn from the Sheraa, or Law of Islam. The sects of our pure Soofee, doctors of this blessed family, are divided into numerous branches, which, however, are classed into five principal ones:

1. “The Refaa, which is attributed to my ancestors, the ancient Sayid Ahmed Atkebir Arrifaae, whose futurity be blessed. In this, youth are allowed the sounding of drums, and dancing of the brethren, the men of purity, accompanied with the mention of the lover, that is to say, the mighty and exalted God, and the praises of his beloved, the honoured prophet Mahomed, on whom be prayers of peace!

2. The Kadeere; this is the sect of the pious Doctor Seyyid Abd-Alkadeer Aj-Jilani Il Bagdadi, and it allows a gentle movement of the body, to and fro, the whole in a circle, accompanied with chaunts, in honour of God and the prophet.

3. The Nagshabandee, from Hageli Mahomed Nagshabam Il Bokhaari. His disciples repeat in a low voice, “Allah!” till the breath is lost, and fainting they reflect, and the Sheikh, in the circle, until master and disciple, earnestly behold each other, and each is present to the soul of his fellow.

4. The Hoseinee sprang from Seyid Hossein Albalkhi. They assemble, and lowly enunciate La Hahe Il Allah: they are bound to a continual study of the works of the Creator, and to travel for the attainment of his purpose.

5. The Meldee, from Seyid Ali Jbn Asseyid Mehdee Al-yemne Az-Zebbee-

dc. They sound the psalter, either singly, or in the circles, in the praises of God and his prophet: they chaunt the finest psalmody, with voices of greatest perfection. All their observances are admitted, and practised by the doctors of Islam, as they are held to be in conformity with the excellent law of the Sheraa."

I put before him the following questions—

1. Whence came sin into the world?
2. What is the remedy against sin?
3. For what purpose were sacrifices instituted?

He returned vague answers.

I gave him an Arabic Gospel and Bible for his perusal. This man is acquainted with the conversion and apostacy of Sabat. The Mahomedans here, especially the Soffecs, try to defend the tenets of their religion by the authority of the ancient philosophers, especially of Plato and Aristotle, whose writings they know from Arabic translations. The Catholics do the same, reading Cornelius a Lapide, Bellarmin, and the rest of the popish divines, who cite Plato in support of the doctrine of Purgatory.

Hezekiel-Abd-Alnabi called again on me: we conversed a long time about the doctrines of the Gospel, and then about the Sabaeans. He shewed me the opinion of Maimonides respecting them. It may be that the Sabaeans were worshippers of the stars before the arrival of Christ, but they are certainly not so now, although their ideas of God seem to be very obscure.

Maimonides, however, mentions several things which agree with the accounts which Sohoron the Sabeian gave us, as for instance the hatred which existed between themselves and Abraham.

I think it might be highly important to send Missionaries among the Sabaeans. I gave the Arabic Gospel to Sohoron, and he came the next day to Captain Taylor, and said to him, that he was now reading the Gospel to his family. The Christians are in fact the only sect that they love. I preached the Gospel to him, and he listened to me with great attention. He promised to bring me the *Sidra*, i. e. their law.

I am going from hence to Shiraz, to stay there eight or ten weeks, and then go to Teheran, Tebriz, Hamadan, Kermanschah, Shuster, and back to Bassorah, Bagdad, and Jerusalem. I should be glad to have letters, under cover, directed to C. Scott, Esq., Bassorah; and I beg you not to write my name upon the first cover, for I am afraid the Catholic bishop at Bagdad may, in his papal zeal, intercept the letters directed to me.

June 22.—My Arabic master, Sayid Ibrahim, talked to-day very wisely. He asserts that the angels have a body of fire; that both the souls of men and angels die for forty days. But two things he told me which struck me very much:—First, that he is in possession of a controversy which Henry Martyn held at Shiraz with the Mahomedans; and secondly, that he had heard of a respectable American who has turned Mahomedan at Cairo, which is no other than Mr. English. I had to-day a conversation with this Mahomedan about the truth of the Christian religion. He asked me what reason I had to believe the Mahomedan religion to be false? I said, As I am perfectly convinced of the truth of the Gospel, I must believe the Coran to be false, as it is in perfect discordance with the principles contained in the Gospel. We then entered more into detail, and I said to him, If we consider the manner in which the Mahomedan religion was promoted, and how the Christian religion was established, there will not be a moment's doubt that the preference must be given to the Christian religion. I brought him to a promise of reading through the Gospel, and then stating to me either his objections, or the result of his examination.

June 27.—I preached to a party of Jews in Hebrew, and distributed tracts among them. A Jew, More Yehuda by name, came to hear. More Yehuda was born at Sanaa in Yemen: he told me that there are four thousand families of Jews at Sanaa, amongst whom are some very rich Jews. The Imam of Sanaa, whom the Jews of Sanaa call king, (Meleck) does not much molest them. The Jews call

Sanaa in Hebrew, *Uzal*, and believe that Shem, the son of Noah, resided there. *Uzal* (Sanaa) is mentioned Gen. x. 79. This Jew knew Seczen, the traveller, who was poisoned by order of the Imam at Sanaa. The Jews of Sanaa are firmly convinced that the Beni-Khaibr are the descendants of the ancient Rechabites. Their existence, therefore, is beyond all doubt. Rabbi More has a very interesting countenance; he speaks the Hebrew language remarkably well. He told me that there are Jews at Hazarmaveth, (Gen. x. 26) which is called Hadramawth in Arabic. The Jews at Sanaa speak Arabic and Biblical Hebrew. They do not read the Talmud much, but very frequently the *Sohar* of Rabbi Simon Bar Johai. They have three courts of law, called Beth-Din, for the Jews in case of dispute never appeal to the Turkish governor, except an Arab is concerned in it. I asked him whether it is true, as I heard to be the case, that the Jews at Sanaa sometimes use the prayers contained in the *Coran*? “God forbid! such a thing never was done in Israel!” was his answer. He told me that the Jews at Sanaa might easily procure me access to the Rechabites, who are only eight days distant from them. He observed, that the Jews would bring me thither with a subtilty like that with which Jacob deceived Isaac his father.

The high-priest at Sanaa has the title of Ab-Beth-Din, i. e. the father of the court of law. The name of the present Ab-Beth-Din is Yussuf Elkara, and the names of his assistants are, 1, Maari Abraham Almanzaali, and, 2, Maari Yahya Alabiat.

Fifty years ago, the Jews at Sanaa pretended that they could ascertain their genealogy, and were in possession of ancient written documents; but a dispute arose among them who ought to be the greater—Shalom Ben Akhron Kohen Araki was at that time their great Nassi, and Rab Yahya Salekh their Ab-Beth-Din. These two men, respected on account of their high age, learning, integrity, and riches, came forward, and said, “Children of Israel! hear the words of

your elders, and listen to the advice of your old men! Through jealousy, hatred, and enmity, and on account of our impiety, our ancestors have lost all their rights, and were driven away from the land of Israel; and we, their children, sigh now in captivity. Why should we now quarrel among ourselves? have we not trouble and tribulation enough? We live in the midst of Ishmaelites, and therefore what use is it that one pretends to be of the tribe of Judah, and the other of the tribe of Reuben? it only excites hatred; and we are, after all, quite uncertain of the truth. Let us, then, root out at once the dispute, and cast into the fire our doubtful documents; for when the Lord shall be pleased to gather the scattered sheep of Israel, then every one of us will know of what tribe he is—Jehovah himself will reveal it to us, and Messiah, the Son of David, will reign among us, even at Jerusalem, and upon his holy hill Zion! No disputes shall then take place among us; but there will be peace, quiet, and ease!” They had scarcely finished, when the whole congregation of Israel at Sanaa burnt the genealogy of their tribes, and the whole congregation exclaimed, “Peace—peace for ever in Israel!”

Rabbi More Yehuda asserts, that Mecca, the pretended house of God for the Mussulmans, is the ancient *Mesha*, (משע) mentioned in Gen. x. 30: “And their dwelling was from *Mesha*, as thou goest unto Sephar, a mount of the East.” Jews have lived at Sanaa from the time of the destruction of the first temple; they did not return from Sanaa to Jerusalem in the time of Ezra.

At Mokka there are fifty families of Jews, who live in poor straw cottages, as they do in the following places:—

Tais 50 families.

Giblah 100 families.

Aden 50 families.

The territory of Shirab contains 50 villages, and about 1000 families of Jews.

In the territory of Ycrim, in fifteen Arab villages, there live 150 families.

Damar, called in the Bible (Gen. x. 27) Hadoram, (for the proper names

of men in those times gave the name to the country,) contains 80 families.

Kholan, a territory containing several villages—300 families.

There are Jews at Alana, near the city of Mecca: all the Jews in Yemen are dressed like Arabs, but of black colour; and the following fact was told me by the Jew, called More Yehuda.—Rabbi Gad, of Jerusalem, set off 35 years ago with a caravan from Mokka to Sanaa,—the Arabs composing the caravan were then at war with the Rechabites (Beni Khaibr). The Rechabites attacked the caravan, and destroyed them. Rabbi Gad in his anguish used the exclamation common among the Jews, viz., “Hear, Israel, the Lord our God is one Lord!” The chief of the Rechabites hearing it, gave orders to stop the massacre. Rabbi Gad was brought to their tents, and questioned: they asked him how matters stood at Jerusalem; whether Israel still sinned, and whether the temple was not yet built? They dismissed Gad with presents, and brought him in safety to Sanaa.

Travellers in general consider the Christians in the Levant, who are not Catholics, to be Nestorians,—this is not correct. Nestorians live in the mountains of Kurdistan only, and they are anathematized by the Syrians and Armenians of this country. The Syrians follow one Dioscorus, who is condemned as a heretic by the papists.

A Syrian Catholic priest at Bassorah argued with me for a long time about popery, and at length candidly confessed himself in error.

July 1.—More Yehuda, the Jew from Sanaa, called on me, and read the whole morning in the gospel of St. John. He asked me the meaning of John iii. 7, 8, and observed, that the Jews of Sanaa know very little of the circumstances of the death of Jesus Christ; for as they have not much mixed with the Jews of Palestine, and as no Christians live among them, they have no means of being made acquainted with them. I gave him a circumstantial relation of the whole, according to the Gospel.

PRUSSIA.

EXTRACTS OF LETTERS FROM MR. JOHN SMITH.

MR. SMITH, in a letter dated Breslaw, the 2d May last, writes as follows:—

From Dresden I came to Breslaw, and went on to Breig, Oppeln, and to Cracow. In Breig, as on my last visit, I found some zealous friends, and some favourable dispositions on the part of the Jews. Some have since been baptized, and there is a whole family now on the point of baptism—father, mother, and several children. The man is in tolerable circumstances; and having formerly served in the Prussian army, has a pension from the king.

There was a great stir among the Jews at Breig on the subject of education. Some enlightened Israelites of that place were determined to tolerate the old system no longer; others, the majority, were prepossessed in favour of the old plan, or at least thought it safer to let things go on as they had done. The contest at length became so warm, that government interfered, and insisted upon a new and better system being introduced. None but approved and qualified teachers are to be allowed to teach in the schools, and every Jew is obliged to send his children for instruction from seven to fourteen years of age. Some were very averse to this alteration, but they now see the utility of it, and send their children willingly. The children are instructed in every thing necessary to make them useful members of society, and are at liberty to choose what line of life they please. They were examined in Hebrew and religious subjects while I was there, and both Jews and Christians who attended, appeared quite satisfied.

At Oppeln I found things much as they were. I went to the Jewish school; the children recollected me, and were glad to see me, and the master gave me a friendly reception. He very politely and readily proceeded

to examine the children on religious subjects in my presence. The subject given was the immortality of the soul, a treatise by Mendelsohn, which is to be found in most Jewish schools. Although the New Testament was not named, many important truths were brought forward from it. I was much gratified with the answers of the children, though not so with their manner: there was a great want of order. The master afterwards examined them in Hebrew, and they acquitted themselves very well. I expressed my thanks for his kindness, and received many compliments in return. He instructs the children in Hebrew, German, French, history, geography, writing, arithmetic, &c. &c.

From hence I went to Cracow, wishing to ascertain whether there was truth in the report I had heard, that the Jews of that town had destroyed the books distributed among them on a former occasion, by Messrs. McCaul and Becker; and also to learn how the clergy were disposed in relation to the Jewish cause, and whether there was a prospect of doing any thing among the Jews there.

As I travelled by the post waggon, and was frequently obliged to remain for several hours in a place, I had the opportunity of conversing with many Jews, and of distributing tracts where they had never been seen before. Just before we crossed the frontiers of Poland, a high spirited horse was put to our waggon. Our good Polish coachman, though he very devoutly made the sign of the cross, and bowed respectfully to all the images of the saints by the way, contrived to turn us over, but by the good providence of our heavenly Father none of us received any material injury; I myself was not in the least hurt, though exposed to the greatest danger.

As Cracow is a free town, I had no difficulty in getting in my books. I found that about a third of the population are Jews, and they live in a part of the town separated from the Christians by a river, and called Jews' Town: they are not permitted to live in that part which is inhabited by Christians, but they come amongst

them daily to transact their business. The Jews appear to consist of about six thousand families, and a large field lies open; but the difficulties in Catholic countries are so great, particularly where the Catholics are devotees as they are in Cracow, that much cannot be hoped for. An accurate knowledge of men, love, forbearance, and firmness of character, would be indispensably necessary, or more harm than good must be the result. Mr. G. would be the man for these rough Jews, but it would neither be prudent nor safe to place him, nor perhaps any other person here alone. The clergy of the town did their utmost to prevent the opening of a small Lutheran Church for the Germans who live there, but did not succeed.

There are thirty-two Catholic Churches, most of them rich and splendid above all that can be imagined, but the people are poor. I went to one of the synagogues (there are six) and conversed with a great many Jews, but did not make my object known, though I found that my motives were suspected. I gave away a few tracts, and I shall not easily forget the look of scorn I received from one Jew in return. I have stated things, according to the best of my judgment, without pretending to advise. Should the Committee think proper to place any missionary there, they will have the satisfaction of doing all they could, whether the mission succeed or not. From Cracow, excursions might easily be made into Gallicia and into Hungary, upon which it borders, where the number of Jews is very great.

Mr. S. again writes from Breslau on the 10th June last:—

I have had a tolerable demand for German New Testaments, but a much greater for Bibles. A few days ago a Jewish merchant called upon me from the country, whom I have known a long time. He bought six German Bibles of me, saying that he wished to make each of his children a present of a copy. He has since sent for three more for his friends. This good man has long wished to enter the pale of the Christian Church, but family connections

and commercial affairs have combined in keeping him back. His wife, he says, is still averse to it. I can easily enter into the feelings and difficulties of many of those people, who really mean well; and in such cases it is exceedingly difficult to advise.

A rabbi called upon me a few days ago, who passes here for a very learned man, and to give him his due, it is but just to say, that he left no means untried to convince me that fame had told the truth. His philological knowledge he poured out in torrents, but the chief object of his visit appears to have been to criticise our Hebrew New Testament, which he said abounded in errors, and was quite unintelligible. He added, that it was very difficult to put any language into good Hebrew, but that in what he had himself translated into Hebrew he would defy any one to discover an error.

He charged the late edition of the Bible printed in Halle with many faults, but spoke highly of that of Van der Hooght, edited by D'Allemand. His religious principles I can give you in very few words, or perhaps more properly his views. He declares that every one ought to remain firm in the principles of the religion in which he was born, be they what they may.

Another Jew of singular character has been with me to-day, who also wished to make some display. I recollect he called upon me several times about two years ago, being then in no small concern about the doctrine of the Trinity. He addressed me in English, but soon began to chatter French and German alternately, and sometimes all three at once, and it ended in his construing Latin into French, and Hebrew into German. He was very desirous to know my opinion of the Polish, English, and Portuguese Jews, and said that he was a Pole, but he thanked God that he was out of that country, for the Polish Jews were stupid and superstitious, and the Christians were intolerable. He said the Polish Jews hated the German Jews—I asked “Why? is it because the latter shave?” “Yes,” said he, “and I will tell you what

they say: They take it for granted that every violation of the Mosaic law is of equal turpitude. Now Moses said, ‘Thou shalt not kill’—he said also, ‘Thou shalt not cut off the beard.’ Now, as the beard of man is composed of five parts, so he who shaves violates the law five times, and consequently is five times worse than a murderer.” Before he left me he bought a French New Testament, and asked if he might come and read English with me; I said, “Yes, very willingly.”

I have lately made several excursions on foot to the neighbouring villages, where I was informed some Jews resided. A few days ago I came to a village where I found fifteen families. I went to the rabbi and found him sitting down to dinner. My visit rather surprised him—he recovered while eating his dinner, but appeared averse to entering upon any religious subject. He spoke much of the poverty of his people, and of his having it in contemplation to leave them. After he had finished his dinner, I asked him to shew me the synagogue, which he did. It was tolerably neat, but small. He said that on the following Friday he had a child to circumcise. I asked if it were permitted for strangers to attend such ceremonies, and he said, yes. I shewed him a copy of Bogue's Evidences, and asked him if he had seen it; he said he had not, and when I gave it him, he promised to read it. On Friday I went again, but the rabbi was not at home. I left a Hebrew New Testament with his wife as I had promised, and also a few tracts; she looked at them very suspiciously.

GERMANY.

EXTRACT OF A LETTER FROM MR. C. G. PETRI.

FURTHER particulars of the labours of Mr. C. G. Petri have lately reached us. They relate principally to his visit to Hamburgh, and form a pleasing sequel to the accounts contained in the *Expositor* for May last, from pp. 188

to 191. Under date 4th March, 1825, he thus writes :—

I received a letter four months ago from a young Jew at N., a small town in Hanover, inviting me to a conversation with him on the subject of Christianity, and stating, that though strongly inclined in favour of Christianity, he still entertained many doubts. In several letters I explained to him, the will of God as to the salvation of mankind, revealed in Christ Jesus ; and I afterwards paid him a visit, and staid a whole day. I left him under a sense of humble gratitude to the Lord for the blessed result of our interview, and fully decided to make a public profession of his faith in Christ, though it might probably cost him the sacrifice of all his temporal comforts. From N. I went to Bremen, where I was rejoiced to find among the clergy an active disposition to exert themselves in the salvation of Israel. A regular Committee, I am happy to say, is now organizing. My Jewish friends at Hamburg and Altona gave me a very affectionate reception. Here a Jewish mother offered to put her son under my tuition, that I might give him a Christian education. And a Jew told me, that there were many Jews ready to embrace the Christian religion, and with whom he promised to make me acquainted. He told me that I might, if so inclined, immediately open a school for Jewish children. A short time since a young Jew of this city embraced Christianity, making great sacrifices for Christ's sake ; for he not only renounced father and mother, but also a large fortune, which he counted as nothing when compared with the riches he found in Christ. Among the Englishmen resident here I found a lively interest in the cause of Israel. Yesterday I attended a Committee of the Tract Society, and my suggestion of doing something for the spiritual welfare of my brethren of Israel was not only received with kindness, but they promised, if a school were established here for the instruction of Jewish children, they would actively support it: and they particularly desired me to request the London So-

ciety to appoint a German missionary to superintend the school, and preach the Gospel to the Jews. As the minds of the Jews of this city seem prepared, by the grace of God, for Christian instruction, it will be much to be lamented if the favourable moment should be neglected : and I beg leave to recommend this important subject to the consideration of the Committee.

Again, under date 25th of March, he states :—

A Jew, with whom I became acquainted during my last visit, has been deeply impressed, partly by the reading of Tracts, but chiefly by the New Testament. He calls upon me almost every day, and his convictions appear to gain strength. A few days ago he exclaimed, "Truly the New Testament contains doctrines most excellent, such as are not to be found in any other book." He has introduced me to other Jews, who call upon me frequently to hear the Gospel. One of them said, he found in the New Testament, Judaism displayed in its purity. And another expressed himself in my presence, speaking to the other Jews, in these terms : "If the Christian religion were not divine, and better than ours, it could not have continued so long, nor have spread itself over the whole habitable world. And besides this, the New Testament contains such admirable doctrines, and the character of Christ is so exalted, that every unprejudiced mind must be convinced both of the divine origin of the Christian religion, and of the divinity of its author." The same Jew introduced me to some of the members of the Temple association. One of them, Mr. M——, who has been appointed head-master of the Jewish school at Vienna, received me with unaffected kindness, and expressed great satisfaction, when I presented him with a Hebrew Testament, because, as he said, he had long wished to possess it. He considers the Temple association, whose form of worship is similar to the Christian, as a stepping-stone to Christianity. But in my view of it, which agrees with that of many pious ministers in Ger-

many, this new temple is nothing but natural religion, dressed in a Jewish garb. I have been confirmed in this opinion by a conversation I had last week with the founder of the temple in this city. He asserted, "that, in the whole of the Old Testament, not one word was said of the Messiah. That what the prophets have spoken or written of a great King, is a poetical figure, and is to be understood of the restoration of the Jews as a nation." I vindicated the interpretation of the prophets, as given by Christians, and referred to passages of the Old Testament which speak clearly of a Messiah, who should spiritually redeem Israel, and bring the Gentiles to the knowledge of God. My opponent could not deny this; yet he defended his opinion by reference to the immoral conduct of the Christians, who both in their life and in sentiment are at variance with the Gospel. I found him well versed in the works of modern neologists; but I was glad to hear him admit, that they only who believe in the divinity of Christ, and in the atonement by his death, are true Christians; and that it is unpardonable in men calling themselves Christian divines, to undermine these fundamental doctrines of their religion. Some other Jews were present, and I left him with a promise to repeat my visit, and also to attend the worship at the temple. I am to be introduced to the two ministers of the temple; and also to the celebrated Rabbi Berneis, who is said not to be hostile to Christianity. He has made a Christian student a teacher in his school; a thing which was never done before by a rabbi.

A Jewish family, where I visit three days in the week, is so well inclined to Christianity, that they allow me to read and expound the New Testament to them, they are at present kept by outward circumstances from the profession of Christianity: but they send their eldest son to me, to be instructed in the doctrines of Christianity, and he has introduced two other boys to me, who also desire to be led into the way of salvation. A Jew assures me, that he has spoken

with several parents, who were ready to send their children to school, if I would open one; and my Christian friends here are of opinion, that a school for Jewish children would afford means of access to their parents. Five clergymen of this city promise to meet after the Easter holidays, for taking into consideration what can be done for the spiritual welfare of Israel. Wherever I come in contact with real Christians, it is my endeavour to excite in their minds an interest for the salvation of my brethren after the flesh; and if at the present moment the establishment of a regular Society should meet with insuperable difficulties, I shall not give up the hope of future success; especially if the London Society could send a faithful labourer into this important field, to continue, under the blessing of God, the work, which has been so evidently begun.

I have been several times at Altona, where I have made acquaintance with some Jews. One family has given me a very cordial reception. I had a long conversation with a Jewish physician, who said he would become a Christian, if true Christianity were to be found among Christians. I find that a Quaker, who four years ago made a long residence at Altona, left a lasting impression upon his mind by his genuine piety.

One market-day, at Altona, I went to the market-place, with a stock of Tracts for distribution among the Jews, who are accustomed to meet there both from Hamburgh and Altona. Having disposed of about fifty tracts, I offered one to a Jew, who was very angry, and abused me loudly. This excited the attention of other Jews, who came running after me, and earnestly entreated for Tracts. When I refused to comply with their request, for fear of causing a bustle, they became still more eager, and assured me, that they should read them quietly, and attentively, and for their own instruction. I was thus compelled to resume the distribution; and in about an hour, more than a hundred Tracts were placed in the hands of the Jews. May the Lord

bless this seed, that it bring forth abundant fruit!

And on 8th April he adds—

I have at length been introduced to the minister of the Temple, Dr. Kley: and by the following sentiments which he expressed to me, you may judge how far he, in any degree, draws near to the Christian faith. "Missionary Societies," said he, "ought to support our mode of worship, because it is calculated to prepare the Jews for the profession of Christianity. It is objected, that we preach only the doctrines of natural religion. But if the Jews, from their adherence to dead forms, and to rabbinical superstitions, are to be led back to the purer doctrines of the prophets, how can that be better effected than by preaching to them the attributes of the Divine Being, and the moral law, the substance of which is love to God and to our neighbour? Do not these doctrines form the fundamental part of Christianity? Yet, as in Berlin we have not been permitted thus to advance gradually to Christianity, we have here also to struggle against a similar opposition. We are not even allowed to transfer the celebration of the Sabbath to the Sunday. Suppose we are not yet prepared to subscribe to all the dogmas of the Christian religion, does it follow, that our children will not receive them? And would not the Christian Church gain more by the conversion of whole congregations, than of some individuals only to Christianity? You, Mr. Petri, may well distribute tracts, New Testaments, and Prophets among the Jews. We have had it in contemplation to institute among ourselves a Bible Society, to give the Bible, in the German language, gratuitously to poor Jews. For the word of God is the true engine to overthrow the doctrines of the rabbies. And we are desirous to form a Bible Society, if the British and Foreign Bible Society will assist us with a grant, such as they give to other Bible Societies. If Jesus Christ declared, that the scribe who acknowledged the duty of love to God and to his neighbour as the substance of

the law, was not far from the kingdom of God; so I think that the reformed Jews, holding the same opinion, must also be considered not far from the kingdom of Christ. That the members of the Temple wish to form a Bible Society, must appear to you an interesting sign of our day; and I will thank you to communicate this our desire in the proper place."

The Jews in Carlsruhe have applied to the Hamburg Bible Society for copies of the Old Testament for their schools and synagogues.

On Easter Sunday I dined with the Jewish family M.; Mrs. M. expressed a wish that all the Jewish congregations might join the Christian Church. When formerly he was a teacher, he by his instruction, was instrumental in the conversion of ten young Jews to Christianity. If the establishment of a Bible Society, which he recommended long ago, should ever take place, he promises to support it to the utmost of his power.

My acquaintance amongst the Jews increases every day; and almost every evening I have some of them with me. A few days ago I invited some Christian friends: the Jews who had been used to visit me in the evening joined us. They listened with great attention to our conversation, sung Christian hymns with us, and the prayer for an early conversion of Israel appeared to make a strong impression on their minds. A young Jew, who is ready to embrace Christianity, comes to me for instruction every morning from seven to eight o'clock; we always begin with prayer, and it seems to be brought home to his heart. Another young Jew, from Poland, who, after many difficulties, succeeded in finding my residence, told me, that for a long time he had been anxious to find the truth, although he did not wish to come to a conviction of the divine origin of Christianity. I advised him to read the New Testament with prayer, and without prejudice. Though he has learned a trade, he is not, as a Jew, allowed to exercise it here. I have therefore given him a letter of introduction to a pious minister at B. and I hope that if he finds work at that place, the

Lord will bless the instruction of his servant, to the removal of those dark clouds which still hang over his mind, that he may see and rejoice in the saving light of the Sun of Righteousness.

Preparatory steps have been taken by some Englishmen residing here, and pious clergymen, for the formation of a society. But as there is no resident missionary here, who in prudence and meekness can lay down, and carry into effect, a plan in which all the members will unite, it seems not adviseable to press the matter forward at present. But if the London Society would encourage the establishment of a school for Jewish children, no place can be better adapted to such an institution than Hamburg. This is the opinion of every intelligent Christian and Jew with whom I have conversed. It seems very desirable that your Committee should take the wide and promising field in this city into early consideration, more especially in respect to the appointment of a resident missionary, who can also superintend the school. For I have found the minds both of Jews and Christians in earnest expectation of some such effective measure on the part of your Committee.

EXTRACTS FROM THE JOURNAL OF MR. J. G. BERGFELDT.

THE following Extracts from the Journal of Mr. J. G. Bergfeldt, on his way from this country to Poland, are given as the commencement of his missionary labours. Mr. B. left London by way of Rotterdam, on the 29th March, and reached Elberfeld, from whence his Journal is dated, on the 15th or 16th April, and on the 18th he proceeded forward to Berlin.

Rotterdam, April 5.—I visited our dear friends in the missionary seminary, and met, unexpectedly, with the two brethren, Mr. Hartmann and Mr. Graf, who were going to London, and to the seminary at Stansted. We

supped in company with our brethren from Berlin and the missionary students.

April 6.—Messrs. Graf and Hartmann took leave of us, and Mr. Nicolayson and myself went with one of the students to Dort in a steam boat; the Rev. Messrs. Von der Schur and Stronk received us very kindly, and our conversation was instructing. In the steam-boat I had an opportunity of preaching the Gospel to a respectable Jew. I spoke of the present state of religion, and what the Lord is now doing to extend the kingdom of heaven. I did not address myself to him as to a Jew directly, nor did I tell him I was a missionary to the Jews; but I trust he felt that I was concerned for their welfare. I alluded to some of the promises made to their forefathers, and to their earnest expectations of him who should redeem Israel from their sins: and I spoke of the present general commotion amongst the house of Israel, and of their readiness to hear and receive the Gospel in many places from the missionaries. I boldly declared that there is no other name given among men, whereby any one can be saved, than the name of Jesus; and that he is the end of the law for righteousness to every one that believeth, to the Jew first, and also to the Gentile. All this he heard apparently with great delight, and so far from contradicting what I said, he not only suffered me to go on without interruption, but assented to the truths I declared to him; and in some instances produced facts in confirmation, so that I almost began to doubt whether I was speaking with a Jew. He particularly told me of the improvements lately made in the Jewish schools, and in their synagogues; and that the king of Holland had directed the books of the Jews to be translated into Dutch, and that the rabbies and schoolmasters should be examined, to ascertain their competency before they enter into office. He requested me to call upon his son in Rotterdam, and gave me his direction: and on the whole, it seemed to me that the old man was not far from the kingdom of heaven.

April 8.—This morning Mr. Nico-

layson left us for Zyst. I feel myself somewhat better.

I called upon the son of the Jew I before mentioned. He gave me a very kind reception, and we began to speak of Berlin; he has known Professor T. many years. I told him of the new quarterly publication, called "The Friend of Israel," which I recommended to his notice; and I then spoke of what was doing by the various Societies in England. He asked how the London Society was going on? I told him, well, and that they had more than twenty missionaries in Asia and Europe, and the work of the Lord was prospering in their hands, particularly in Poland.

He observed that there may be some, who do not find in the Jewish religion, what they require for their souls, and who, from conviction, go over to the Christian religion, but that he thought little of the poor ignorant Jews in Poland, who are not able to examine philosophically the foundations of the Christian religion, or, indeed, of any religion whatever.

I replied by relating to him some striking instances of true conversion in Polish and German Jews, and their truly Christian life and conversation afterwards, and the sufferings they endured from taking such a step. He had little to say in objection, and seemed to feel the force of what I said. When we parted he requested me to repeat my visit.

April 9.—In the evening I visited Mr. L. He observed that the Jews here consisted of two classes; the one refuse to read any Christian books, and the others are indifferent to all religion; and are neither Jews nor Christians.

April 15.—This morning I went to Dusselthal to see Count Von der Recke's asylum for Jews who have become destitute.

On my arrival I was sorry to find that not only the Count was absent, but his brother also, who was gone that very morning upon a journey for some days. Mr Vocke, however, received me very kindly, and favoured me with every information. He introduced me to the schools, the work-

shops in the various trades, &c. &c. There are about twenty proselytes here at present, some of whom are baptized, the rest not. In the absence of the Governors, and as the Minister, the Rev. Mr. Schmidt, has not arrived yet, they are at present without regular instruction, but they meet for reading the Scriptures and prayer. Mr. Schmidt is expected in the course of the summer, but in the mean time a person is to be engaged to instruct them in his stead. A regular Minister seems much wanted. The plan of the Institution is excellent, and well calculated to afford them Christian instruction and a temporary asylum: but the great advantage is, that it brings them into habits of activity and usefulness, and thus qualifies them for gaining an honest livelihood. I regret to say that the funds of this valuable institution are low, and the contributions little. I think it has a fair claim upon the liberality of Christians, which, I trust, will be acknowledged in due time. Outside the institution, they have begun to build houses for the settlements of Jewish-Christian families. A little farm is to be attached to each house. The building is at the expense of the King of Prussia. Any person who will undertake the expense of one or more of these houses, may consider it as his own property, and may have his name inscribed in the front of it. He may also require from the future inhabitants, who, of course, must be exclusively proselytes from the Jews, a rent according to their abilities. I should rejoice, and, I am persuaded, many true friends of Israel in England, would also rejoice to see this plan executed on an extensive scale.

SWITZERLAND.

EXTRACTS OF LETTERS FROM MR. J. J. BANGA.

A LETTER has been received from Mr. J. J. Banga, dated at Basle, 1st July, in which he gives an account of a short visit which he made at Berne in the latter end of

April, and beginning of May last. We find that the attention of pious persons has been excited in favour of the Jewish cause, and there appears a probability of a Society being formed there in aid of it: but the matter is as yet in its infancy. We subjoin a few extracts from those parts of his letter which more particularly relate to Jewish subjects.

I called upon the Rev. Mr. L'Orsa, whose appearance strongly reminds me of the late Rev. Mr. Fletcher of Madeley. He received me with great kindness, and promised to introduce me to Christian friends, and to the meetings of some religious associations. After that, I saw the Rev. Mr. H. Professor of Divinity, who said he had read my name in the new Report of the Tubingen Missionary Committee, in which an appeal has been made to the public in behalf of the Jewish cause, in consequence of the representations I made to that committee when I was there last winter. I was not aware that such an appeal had already appeared in print. I went to the Moravian meeting in the afternoon, and I made a visit to a member of the high court of appeals, and to Mr. Parep the Moravian Diaspora visitor, that is, the Diaspora brother who resides there. This interesting man took a particular interest in what I related to him concerning the Jewish cause.

April 26.—I spent three hours with the Rev. Professor H. who was most anxious to hear of the different branches of Christian exertions for the promotion of the Saviour's kingdom, and of the state of religion in the countries I had seen. After leaving him I went to the Rev. Professor F. a divine of excellent character, equally distinguished for Christian meekness and for profound learning. He also had much to ask me, and it was difficult to put an end to our conversation. After having made some more visits, I attended the Bible committee, and there my message on the part of Israel was

brought to the notice of all the members by the Rev. President himself.

My stay at Berne afforded me unspeakable enjoyments. I anticipated a favourable reception, but I knew not that such a number of zealous Christians were to be found there. It is as if the kingdom of God in that city were of another principle than elsewhere, since such a number of persons of the higher ranks are glad to take upon themselves the reproach of Christ. The Jewish cause was to my friends at Berne a rather new subject, but I received declarations of their readiness to assist in it. I thought it better, however, not to urge the formation of an association immediately, though, by some, I was invited to do it. Our friends were just engaged with a plan for the establishment of charity schools, which seemed to take up all their time, labour, and money, and therefore I promised to see them again towards the latter end of the year, when their schools will probably be in a state of forwardness, so as to leave room for another cause. I thought it hardly right to bring forward a subject which might have interfered with their local charities.

I may observe how difficult it is to obtain correct information if we are not on the spot. I was by no means prepared to find such a number of Jews at Berne, as I had heard there were only a few families. I regret to say I could not find any opportunity of conversing with them. They were all quite busy with the fair; and I was so much hurried about by our friends that I had scarcely a moment to myself. I thought it better also not to begin any direct missionary labours, without having first reported myself to the chief of the police, who is himself a great favourer of missions, &c. but he was from town. I engaged a gentleman to take charge of a small stock of the Society's publications, for distribution.

Here at Basle, and in the vicinity, I have found as yet but very little encouragement. I have been uniformly treated with civility, and I receive plenty of compliments, but in no instance have I succeeded to engage a

Jew to read the New Testament. In the synagogue at Bushwiler, four miles from Basle, I argued with the old schoolmaster, who became angry the moment I laid Isa. liii. before him. A large crowd of boys and women however gathered round us, who continued listening with attention and delight, although the old man repeatedly did his utmost to drive them away. His son said, "Truly, such a Goloch

(גלח), a shaved one—this is the name which the Jews here give to the Christian ecclesiastics) we never saw before; that Goloch knows what he is about."

The newly elected rabbi of H., a gentleman of talent and education, whom I have known for several years, calls upon me sometimes. He is much distressed at the degraded state of his nation; his principles are liberal, and the Talmud is of no authority with him. He considers that Christ was a pious and good man; but to recognise him as the Divine Saviour, his mind is not yet prepared. He is very desirous of improving the schools of his people. The last time he was with me he said, "I apprehend our respective plans will sometimes interfere with each other." I replied, "Well, Sir, I think it fair to try our respective systems on the very same ground, and thus we shall see which will prove the most effectual in turning man unto righteousness." He rejoined, "O yes, we may try that."

A fortnight ago I returned from a journey to the environs of Colmar. I had chiefly been collecting intelligence respecting the neighbourhood. It requires time and research even to ascertain where the Jews live. I found it difficult to get access to any. Those with whom I conversed were friendly, but indifferent. I was under great disadvantage, having no tracts, as the cases had not arrived. I mean to get some Jewish German ears of address printed, to announce my arrival in any place more readily.

I visited our friend, the Rev. pastor B. of S. It gave him much satisfaction to find that his communication to Mr. Rostan, at Paris, had drawn the attention of the London Society to the Jews of Alsace. He invited me to ad-

dress the congregation in his parish-church, in behalf of the missionary cause. I accordingly made an address at length to about 500 attentive hearers. First, I gave them some recent missionary intelligence; and in conclusion, I recommended the Jews to their prayers and their affections, dwelling particularly upon the promises to that nation which are held out in Scripture.

POLAND.

EXTRACTS FROM THE JOURNAL OF
MESSRS. A. M'CAUL AND G. WERMELSKIREK:—

IN the beginning of April last, the Rev. Alexander M'Caul and Mr. George Wermelskirek went together on a short missionary tour in the neighbourhood of Warsaw. We present the following extracts from their journal.

April 6.—In the afternoon we left Warsaw, and towards seven o'clock arrived at Okunien, which consists of a number of huts, and contains amongst its other inhabitants, from fifteen to twenty Jewish families. There are two inns, both inhabited by Jews, but in neither could we find a lodging. We spoke with an old Jew and a boy, at the stable-gate, concerning the present feast, the passover, and its great Antitype. They listened quietly and attentively, as they did not yet know who we were. Afterwards, Wermelskirek went into their room, and conversed with the landlord on the imperfect manner in which they celebrated the feast, as they had no lamb, according to the Lord's command to Moses.

Jew. Our prayers fill up the deficiency.

W. This is impossible. It was necessary for your fathers, who were far more holy than you, to bring both the lamb and their prayers; therefore, I doubt your prayers alone being sufficient.

April 7.—M'Caul went early to the house where they were assembled for

morning prayer, and found there about thirty Jews, who received him civilly. Their prayers not being finished, he retired, having invited them to the inn. A long time elapsed, but none came; at last a Jewess came, and having received a book, she went to call her husband, who came with some other Jews.

Jew. What are you? Are you Jews?

M'C. Not according to the letter, but in the spirit. They are not all true Jews who are circumcised in the flesh, but those who are circumcised in heart.

Jew. What do you believe?

M'C. We believe in the one God who made heaven and earth.

Jew. Do you worship pesils? (graven images.)

M'C. No; (repeating the second commandment in Hebrew.)

After this we entered on the subject of Messiah, but the Jew was so warm that it was impossible to dispute in an orderly manner. He affirmed, violently, that if Messiah were come, there would be no more idolatry. "The Lord should be one, and his name one;" whereas the Christians made a piece of wood their God. Upon this we assured him that there were multitudes of Christians who had no images, and that we ourselves had none. He replied, the Christians in this country have, and quoted Isaiah: "With a part thereof they bake bread, with a part thereof they warm themselves, and the rest they make into a god, they fall down and worship it." The other Jews laughed, and refused to take books. The disputant now began to speak very irreverently concerning God's having a Son; upon which he shewed them the passage in Prov. xxx. 4, "What is his name, and what is his Son's name?" This passage staggered them; they knew not what to answer; at last, they said the Christians had put that passage into the Bible. We requested them to bring one of their own, but they would not.

We proceeded three German miles further, to Stanislawaw. We went to the Jewish inn, and spoke to a young

man, who was very eager to see our books. Not finding any room there, we took our lodging in the house of a Pole. Having waited on the Burgomaster, he told us there were only twenty Jewish families here, who were poor, and had no rabbi, and no synagogue. A Jew returned with M'C., and soon after several others came. One young Jew received Tract No. 8, and after a while returned, having read part of it. It appeared to have made a good impression, as he now attempted to prove to the others that Messiah must be come. Another, a middle aged man, listened very attentively to an exposition of Isa. liii. It appeared new to him, and he did not oppose. Several others having come in, he referred to Dan. xii. concerning the resurrection, and said, at the time of the end, many should run to and fro, and knowledge should be increased. To this M'C. answered, by shewing that there are two advents of Messiah, one to suffer, the other to reign; and that at the latter, the resurrection spoken of would take place: he added, that the prophecy of many running to and fro, was fulfilled in the present day, by Missionary and Bible Societies, of which he gave them an account, which surprised them not a little. Another Jew referred to Zech. xiv., which was answered in a similar way. This Jew, though he could not dispute much, was very hostilely disposed, and prevented the others receiving books, and went about the town collecting all he books he could, and brought them back to us. An old Jew and his wife appeared impressed with what was said, and sat with us long after the others. To these we explained Messiah's atonement, the new heart, (Ezek. xxxvi.) and the nature of prayer. They were much astonished.

April 8.—This morning no Jews came, and we set out for Wengrow, six German miles, at ten o'clock, and arrived safely. On our arrival, a Jew, the first we spoke to, led us to the house of an old German widow, where we got a convenient room. The Burgomaster was particularly civil, and promised to do all he could for us.

April 9.—It was the Jewish Sabbath, and we went to the synagogue, a large wooden building. The rabbi and a few Jews were present; the rest were assembled in two smaller synagogues, and in private rooms. As we did not wish to disturb them, we returned to our lodging, and the Burgo-master came in full uniform to pay us a visit. He told us that the number of Jewish inhabitants was about 1000, and proposed accompanying us to the rabbi. This we declined, as it would have made the Jews afraid to speak to us. He then offered to shew us where the rabbi lived. We went, but did not find the rabbi at home. After waiting some time for Jews, M'C. went out, and having found a young Jew, entered into conversation with him, and brought him into our lodging. The young man was surprised that we understood Hebrew. Our conversation turned on the last words of the Sydra for the day, "I am the Lord that healeth thee." He was much in earnest, but asserted that man must first heal himself before God could heal him. We shewed him how impossible it was for us to change our own hearts, and that this must be the work of the Holy Spirit. In the mean time an old Jew, who had been in England, and had returned in 1812, visited us: he is a sensible man, and described the state of the Jews as being worse than it was in Egypt. We then asked him as to their spiritual state, to which he replied, they were very pious, but not good; meaning that they were very exact in their outward performances. He told us that some gentlemen had spoken with him in England concerning the Trinity, and especially on Psalm l. which had made some impression on him. The other Jew now returned with the tract: he said it was very good; after which we began to speak of Messiah's sufferings. They admitted that Isa. liii. related to Messiah ben Joseph, and all went on well until we came to verse 8, which the young Jew wished to interpret according to Rashi: we referred to Psalm cxvi. and Isa. xxxviii. But this last chapter gave fresh arguments to the Jew. He asked why

does Isaiah say, "Thou shalt die and not live?" We shewed him the signification, but nothing could convince him. There now came other Jews, who listened whilst we explained to them, in a connected manner, the object and manner of Messiah's first and second advent. One old Jew argued a little, and sneered much, producing Dan. xii. to shew that all the prophecies concerning Messiah should be sealed to the time of the end. He said that neither Daniel nor the angel understood it, and how could we? In reply, we requested him to read a little farther, "The wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand;" which turned his argument most completely against himself. This he felt, and said, "So I suppose I am one of the wicked." After this we made another attempt to visit the rabbi; he was at home, and received us kindly: he is a venerable looking old man, of seventy years. We told him who we were, that we were Christians; and observed, that as he must know, we believed that the Messiah was come, and that we had our reasons for it, as, no doubt, he had his against it, and quoted Gen. xlix. and Dan. ix. The former passage he allowed to belong to Messiah, but interpreted שְׁבֹט, of the kings under whose authority the Jews lived during their captivity, and תְּחִינָה, he said, were the rabbies. To this we answered, that Onkelos interpreted differently, and proceeded to shew him why we thought a Messiah necessary, namely, on account of the curse upon the land; quoting Deut. xxvii. He replied, I will explain that passage for you.—God did not rest the whole weight of the law upon any one man, but gave it to the whole Jewish nation, that one individual might fulfil one part, and another another part; so that he only was accused who did not keep any part of the law. We then asked him, was it possible to keep any one of the ten commandments, so as to satisfy a holy and righteous God? He said it was not; and, with some feeling, laid his hand on his breast, saying, "Evil thoughts continually arise here."

We pressed on him the necessity of an atonement, and shewed the insufficiency of the sacrifices under the Mosaic law, as they were only for ceremonial, not for actual sins, Numb. xv. We shewed that therefore the Messiah must be a better sacrifice, quoting Isa. liii. From this, the transition was easy to the divinity of Messiah; but that he denied; allowing, however, that Messiah must be more than man. We presented him with a copy of the New Testament, bound up with the Prophets; and also the Extracts from Sohar, which he promised to read, and we left him, highly pleased with his friendly manner and his candour.—On our return to the lodging, the Jews came in crowds; we allowed a certain number to come in at a time; but to let them out again was almost impossible, so great was the rush whenever the door was opened. We distributed a great many tracts, and several times delivered short addresses to them upon the nature of Messiah's offices, the state of man, &c.

A learned young Jew was brought to us that we might ask him a קשה a hard question. We accordingly asked him what David meant by "a broken and contrite heart," which entirely confounded him. A short time after we proposed our old question, "What must Messiah do when he comes, or what advantage will arise from his advent?" One replied, "We shall be made lords." Upon this we discoursed a considerable time, concerning true liberty, or deliverance from the bondage of sin and Satan, which was heard attentively, and with feeling, if we might judge from the significant nods which were given. This continued until almost seven o'clock in the evening, when we stopped it; but the Jews continued before the house until dark.

Sunday, April 10. As the Protestant minister was absent, Mr. Wermelskirck preached in the church. The congregation, once flourishing, is now small. The church was originally built by a Prince Radzivil, at the time when the Bohemian brethren introduced the Reformation into Poland

and it is the mother church of all the Protestant churches in this part of Poland. Here also the synods were wont to be held. In the time of the papal persecutions, the first church was maliciously burned down. For some time the Protestants were without any church; but at last the Pope gave them permission to build one if it could be done in twenty-four hours. The congregation accepted these conditions, and raised the present small wooden building within the given time. After the Reformation there were many Scotch in Poland. We observed in the churchyard the tombstone of one Archibald Campbell, who died in 1690.—We afterwards dined with the elder. He is a man accurately acquainted with the history of Poland, and related to us the following circumstance respecting the Jews:—Before the Austrians took possession of part of Poland, the nobility was entirely dependent upon the Jews. To them every nobleman sold the produce of his land, and they disposed of it afterwards. If the nobleman in any way displeased them, they assembled in synagogue and excommunicated him; so that it was made unlawful for any Jew to have dealings with him. This so completely distressed the nobleman, that he was compelled to come to their terms. Their influence went so far, that the Jews, at the election for king, could procure him to be elected by whom they were best paid. At half-past two we returned to our lodging, when the Jews came again in crowds. We allowed ten or twelve to come in at a time, discoursed with them a while, gave them tracts, and then dismissed them to make room for more. The subjects of discussion were the same as yesterday, repentance, a new heart, and the atonement of Messiah. As yet we have not found any Jew who has opposed our interpretation of Isa. liii. These conversations and crowds lasted until half-past six, when we were so fatigued as to require some cessation; we went therefore to visit the Jew who had been in England. But here the room soon filled with respectable and learned Jews, with whom we con-

versed until half-past seven. They spoke in love, and we parted good friends, after having stated to them the objects of Messiah's first and second advents, our proofs of the Messiahship of our Lord, and the nature of prayer.

April 11.—At nine o'clock a few Jews came, some to return books which they had read, others to borrow books. One young Jew, who had read Tract No. 8. attentively, and knew it well, said that the proofs were good. After some conversation he begged the loan of a New Testament, which we granted. Now came another, a middle-aged man, who had borrowed a New Testament, to make his objections. He had studied R. Lippmann's Nizzachon ever since Saturday. He first opposed the doctrine of Christ's being the Son of David, saying either he was the Son of David or he was the Son of God, but he could not be both, as the genealogy could not be reckoned after the mother. To this we replied as usual, referring to Zelophehad's daughter. After this he asserted that the promise in Isa. vii. interpreted in the Christian manner, could not be a sign; as it was fulfilled so many hundred years after the death of Ahaz. To this it was answered, that the sign was not for Ahaz but for the house of David. He then asked why it was necessary that Messiah should be born of a virgin? why God could not create him as he had Adam? We replied that it was necessary, in order that Messiah might be without sin, and at the same time one of our race, so as to be our covenant head, and to make atonement. He then produced an old Jewish parable, that a father died, leaving two sons, one of whom had two heads. This son desired to have two shares of the property. The other son asserted, that though his brother had two heads yet he was only *one* man. At last it was agreed that one head should be cut off, and if the other head lived he should have two shares: but when this one was cut off the other died. To this we answered, that the parable was no illustration, for that the human nature of our Lord only was smitten, but that the other, the divine nature,

could not be smitten, and that the divine nature demonstrated its existence by the resurrection of the human nature from the dead. His other objections he had forgotten, and he promised to bring Nizzachon with him some other time, but did not. In the afternoon there came crowds of Jews, so that Wermelskirck was engaged with one party, and M'Caul with another. A young Jew, who had been with us before, remarked to Wermelskirck, that if Messiah were come, the Jews must know it better than the Christians. He was asked to assign his reasons for this; he was not able to produce them immediately, but said, he would go home and think more upon the subject. Some others, who had read the Tract No. 8, objected that Messiah could not be come, and quoted from Psa. cxxii. to prove it. The passage was explained as not referring to the question, and they were silent. On this silence Wermelskirck enlarged upon the requisites for eternal happiness, whereupon some remarked that what he said was very good. In the mean time M'Caul had a long conversation with a Jew for the first time, on Isa. liii. The Jew objected that Messiah could not be come, because the Jews were not restored to their own land; Isa. xi. was not fulfilled; and there was not one faith in the world. He was answered by shewing him the distinction between the first and second advent. After this a number of young Jews, who had prepared themselves, began with hard questions. The first was, How is Jesus the Son of David? Then, How many captivities should there be? They wished to prove that there should be three, but could not find the passage in Isaiah on which they founded this opinion, and so gave up the question. They then asked, why God says, (Exod. xi. 4,) "About midnight will I go out," &c., and not exactly "at midnight," for God might have determined the very minute. They were told that "It pleased God so to speak." With this they were not content, and gave their own answer as follows, "If Moses had said to Pharaoh, that the first-born should be killed precisely at

twelve o'clock, Pharaoh might have had a bad watch, according to which it would not have been twelve o'clock, and he would have said that Moses was a liar." M'Caul reminded them that there were at that time no watches, which produced a general laugh.

They then brought forward Isa. liii. and attempted to shew that our interpretation was false, for it referred to Messiah ben Joseph, who should be slain by Gog and Magog. Hereupon a Bible was put into their hands, and they were desired to point out the proof of what they had said. They took the Bible very confidently, and having found Ezek. xxxviii. read it, but unluckily there was not one word about Messiah ben Joseph; they therefore gave it up. One young Jew was angry, and had recourse to mocking. He asked M'Caul if he had been at the marriage. Being asked what marriage, he replied, "God married a daughter last week." We gave him a severe reproof for his levity in speaking thus of God; and desired him to leave the room. He appeared much ashamed, and at length he begged earnestly for a tract, which he no sooner received, than he went out, tore it in pieces, and threw it in at us. It was now six o'clock, and as we had been speaking all day, we thought it best to rest a little, and therefore went out for the sake of the air; but immediately on our return, two old Jews, and a young man, the son of one of them, came prepared for combat. One question was, Why God sought to kill Moses; and on being answered, "because he had not circumcised his child," he asserted, we must have read Rashi, or we could not have known the answer. He then asked, Who were the happiest, the Jews who were so much oppressed and plagued, or the Christians, who enjoyed all sorts of worldly pleasure. He was answered, that this could only be determined by knowing their state before God.

Jew. The Jews are the happiest, for it is written, "Blessed is the man whom thou chastenest and instructest out of thy law;" now the Jews are chastened of God, and they learn out

of his law, whereas the Christians learn, and know nothing.

This opinion concerning the Christians he formed from those amongst whom he lives. In reply we asked him, who was in the worst state, the servant who knew his master's will, and did it not; or the servant who knew it not, and did it not. This put an end to the question. He now asked what right we had to preach repentance to the Jews; he said we were only Christians; and though he had not read the thousandth part of the Bible that we had, he could shew, by studying only a little, that we were wrong. At last, after a long flourish concerning the Jews being the people of God, and that God would never leave them nor forsake them, they went away. We have reason to think the impression made on the Jews in this place has been good, for they have told the Christians, that what we said was good, and that if the Jews would only do what we told them, it would be quite another world.

April 12.—In the morning a few Jews came. We went in search of the books lent, but left one Hebrew Testament and one Polish Testament with the English Jew, that the others might have an opportunity of reading. At half-past eleven we set out for Soho-row, where we arrived about three p.m. The burgomaster was not at home, and thus we were prevented from beginning our work immediately. He did not return until night.

April 13.—After visiting the burgomaster, our first business was to go to the rabbi. He is about forty years old, and received us civilly, but with a somewhat constrained manner, as there were several Jews in the room. Scarcely had we entered, before the room was entirely full; many stood outside the door, and others at the windows. When the tumult subsided, we told the rabbi, that we had brought him a copy of a New Testament. He said he had not seen it, and he took it and thanked us for it. An old Jew present (of whom we afterwards heard that in reputation he stood next to the rabbi,) said, they did not want new books; they had old books enough.

We replied, that the old were good, and it would be good if the Jews did all that was written in their old book the Torah; but yet God had promised them something new, quoting Jer. xxxi. 31.

Jew. God has promised a new covenant, but not a new law.

We answered, that he was right; that we did not bring any new law, and as to the old law, we believed on it as much as they could.

Jew. Why, then, do you not keep it?

M. We keep all that is necessary for us; but the ceremonial law was given only to the Israelites, not to the Goim.

Jew. Why then do you wish to make us change our law?

M. We do not wish to make you change your law; we wish to speak to you concerning the Messiah.

We then proceeded to shew them that their faith in two Messiahs was not founded on the Word of God; and we explained to them the purposes of the double advent of Messiah, always quoting Scripture. The old Jew then went out for a book of objections (חוק אמונה) in order to question us, and we, in the mean time, spoke to the rabbi, who did not seem desirous of disputing. At length the Jew returned with the book, and proposed to us Is. lxvi. 17, "They that sanctify themselves, eating swine's flesh," &c. This we explained immediately of the wicked Jews, as is plain from the context. The rabbi said, the gentlemen do not wish to make us do that, the only thing is, they believe that Jesus the Nazarene is the Messiah. Upon this the Jew said, Messiah could not be come, because all nations had not one faith; and asserted, that all nations would be circumcised and keep the law. He quoted Zeph. iii. 9, "They shall serve the Lord with one consent, or one shoulder," which he interpreted, of one form of worship. We shewed that it merely signified, that all would serve the one Lord with one mind, but that it was no where written that all nations should be circumcised. We then ad-

ressed them on the necessity of reading the pure word of God more diligently, and of receiving a new nature as promised by God. So terminated our interview.

On returning to our lodging, we had swarms of Jews, chiefly young men, who received Tracts and disputed. One endeavoured to overthrow the proof built on Gen. xlix. 10, by saying that the sceptre had departed long before the time of our Lord, first in the Babylonish captivity, and afterwards under the Asmoneans, who were Levites, and not of the tribe of Judah. We replied, that the kingdom notwithstanding was of Judah, and remained Jewish. Others asked us, why we were not circumcised, and when we replied that we were not children of Abraham according to the flesh, they said we might become proselytes, if we pleased. Another subject of discussion was image worship: we assured them that we had no images, upon which they pointed to the walls of our room, whereon there were no less than seventy-one pictures of saints, the Virgin Mary, &c. They said we should not lodge in such a room. [We may remark, for your information, that in this country it is almost impossible to procure a lodging where such images are not to be found.] These conversations lasted all day. The Jews brought no new objections, and we spoke chiefly on prayer and repentance. In the evening two old Jews came, one of whom had disputed with us at the rabbi's, to request a copy of each of the Tracts, which we gave them. Afterwards came others, some of whom had been with us in the morning. With one young Jew we had some conversation respecting "Kiss the Son," and shewed him, from Proverbs xxxi. that בן signifies Son, and is used instead of בן. Thus all things went on well. We learned from them, that the Tracts are lent from one to the other. About one hundred Jews at least were with us, and about as many Tracts distributed. Our visits did not cease until past eight o'clock.

(To be continued.)

DOMESTIC.

NOTICE.—THE Episcopal Jews' Chapel being shut up for a few weeks, to be painted, &c. the Typical Lectures will be necessarily discontinued until it is re-opened.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Anonymous, Aug. 15, half note only	100	0	0
Friend	0	10	0
Gratitude, a Tythe of, by Mr. Nisbet....	20	0	0
Jones, Thomas, Esq. South Cerney, near Cirencester.....	11	0	0
Mortlock, Miss M. M. collected by her.....	2	12	0
Do. (For Heb. O. & N. Tests.) for Hebrew Bible	7	7	0
S. L.	3	5	0
Smith, Mrs. Braintree, Essex	3	0	0
Tomlin, Jacob, Esq. 7, Middleton-terrace	10	10	0
X. Y. (For Heb. O. & N. Tests.)	1	1	0
Bedford, by C. Dumelow, Esq.			
Ladies' Association	22	8	0
Annual Subscribers	8	9	6
Collections at St. Cuthbert's Church, by Rev.			
W. Marsh	5	2	6
Do. at County Hall	7	7	0
Henlow Association, by Rev. W. B. Hayne..	9	7	9
	52	14	9
Birmingham, Bordesly, by Mrs. Pritchard	1	2	6
Bristol, by Rev. John East	240	0	0
Cambridge, by Rev. C. Simeon	22	2	2
Derby, by Rev. Robert Simpson	100	0	0
Devon & Exeter, by Mr. C. Upham.....	10	0	0
Dorchester Ladies, by Rev. J. L. Jackson	35	0	0
Gloucester, by A. Maitland, Esq. produce of Ladies' Sale.....	97	17	0
Ipswich, by Rev. J. T. Nottidge	92	0	0
Leeds, by Mrs. Dixon	100	0	0
Leicestershire, by J. Fox, Esq.	100	0	0
Littlebury, (Rev. W. H. Bull, <i>Vicar</i> ,) collected after a Sermon by			
Rev. Samuel Hawkes, deducting Expenses 6s	7	4	8
Do. by Mrs. Bull	8	0	6
London: Bentinck Chapel, (Rev. B. Woodd,) collected after two			
Sermons by him and Rev. C. S. Wilks	40	5	6
Do. a Friend, by Rev. B. Woodd	5	0	0
North-West London Association, Miss S. Bird, by Miss			
Burdett	1	1	0
Nottingham, by B. Maddock, Esq. moiety of profit by a Reposi-			
tory Sale	12	0	0
Suffolk Society in aid of Missions, by Rev. J. M. Ray			
For Heb. O. & N. Tests. ..	1	0	0
Palestine Fund	8	10	0
	9	10	0
White Roothing, by Rev. J. G. Weddell	4	1	0

NOTICES TO CORRESPONDENTS.

A. W., Textarius on viiith and ixth of Isaiah, No. 2, and Philojudæorum and Ben David, have been received.

A. W. will be inserted.

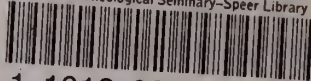
A CONSTANT READER is under consideration:

For use in Library only

For use in Library only

I-7 v.10
Jewish Expositor and Friend of Israel

Princeton Theological Seminary-Speer Library



1 1012 00314 8154